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A

NEW TRANSLATION

OF

THE BOOK OF PSALMS,

FROM

THE ORIGINAL HEBREW;

WITH

VARIOUS READINGS AND NOTES.

BY THE LATE

ALEXANDER GEDDES, LL.D.

C

LONDON:

PRINTED FOR J. JOHNSON, IN ST. PAUL'S CHURCH-YARD,

BY RICHARD TAYLOR AND CO., SHOE-LANE.

1807.

ADVERTISEMENT.

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IN the year 1781, Doctor Geddes engaged in his new Translation of the Scriptures, under the patronage of the late Lord Petre; his lordship having furnished him with a complete Biblical Library, and promising to allow him, while he should be employed on the work, an annuity of 100*l.* :—double the amount of which he regularly paid him.

In 1786, the Doctor published his “*Prospectus of a new Translation of the Holy Bible, from corrected Texts of the Originals, compared with the ancient Versions: with Various Readings, Explanatory Notes, and Critical Observations.*” The object of this publication was, to point out the defects of former versions, their causes, and the means by which a more perfect version might be procured. It abounds with very curious and learned remarks on the state of the text, and the merit of its former editors and translators; and was favourably received by the public. The manuscript copy of it had been sent by Doctor

Geddes to Doctor Lowth, the late Bishop of London, with a letter desiring "his lordship would mark, with a black theta, whatever passage might appear objectionable." The learned Bishop returned it with a note, expressing "that he had read it with some care and attention, and with the fullest approbation; that he found no room for black thetas; and that he doubted not it would give general satisfaction."

In the following year, Doctor Geddes addressed to the learned Bishop, "A Letter containing Queries, Doubts, and Difficulties, relative to a vernacular Version of the Holy Scriptures." It is an Appendix to the Prospectus.

These publications produced him several communications: in consequence of them he published, in 1790, his "General Answers to the Queries, Counsels, and Criticisms, that had been communicated to him since the Publication of his Proposals for printing a New Translation of the Bible."

In 1792, the first volume of his Translation appeared under the title of "The Holy Bible, or the Books accounted sacred by Jews and Christians: otherwise called the Books of the Old and New Covenants: faithfully translated from corrected Texts of the Originals. With Various Readings,

Explanatory Notes, and Critical Remarks." It contains a complete translation of the Pentateuch : he dedicated it to his noble patron.

In answer to the objections made to it, the Doctor published in the following year his " Address to the Public, on the Publication of his New Translation of the Bible."

In 1797, the Doctor published the second volume of his Translation ; it comprises the Book of Judges, the Books of Samuel, the Books of Kings, the Books of Chronicles, the Book of Ruth, and the Prayer of Manasseh. It is dedicated to the Duchess of Gloucester. The two volumes comprise the whole series of Jewish History, from the Creation to the Babylonish Captivity.

To each volume a preface is prefixed ; and each is accompanied throughout with various readings and short explanatory notes at the bottom of the page. A fuller explanation or illustration of different passages of the text was to form his Critical Remarks.

His Critical Remarks on the Pentateuch, under the title " Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible," were published in 1800.

In 1801, he lost his friend and patron Lord

Petre. His lordship's exalted and amiable character will not soon be forgotten.—Adored by his family, the centre of a numerous and honourable band of friends, connected with some of the most illustrious personages in the kingdom, all of whom revered and loved him; the warm and steady friend of civil and religious liberty; the soul of the successful attempts in 1778 and 1791, for the relief of his Roman Catholic brethren; but, in his expanded benevolence, knowing no difference of Catholic, Protestant, Jew, or Infidel, his lordship seemed to exist only for purposes of charity and munificence: his death (though his conscientious adherence to his religious principles kept him from the public situations to which his birth, his possessions, and his character, entitled him,) was generally bewailed as a public loss. Doctor Geddes bewailed it in a pathetic and elegant Latin Elegy.

The connexion between Lord Petre and Doctor Geddes was equally honourable to each: there were never between them any of those coolnesses or intermissions of regard which often affect the sincerest friendships; still less was there on his lordship's side, any thing of that superciliousness, or, on the doctor's, any thing of that subserviency which so often disgrace patronage. His lordship

was uniformly respectful and kind to his literary friend, anxiously promoted the great work which occasioned their connexion, and warmly interested himself in its success. By his will he bequeathed to the Doctor, for his life, an annuity of 100*l*.

With the hereditary munificence of his family, the present lord, very soon after his father's decease, signified to the Doctor, in the most polite and friendly manner, his intention to continue his father's patronage of the work, and to allow the Doctor an annuity of 100*l*, in addition to that which his father had bequeathed him.

Doctor Geddes did not long survive his noble patron. Lord Petre died July 2nd, 1801; the Doctor, after a very severe illness, died on the 26th of the following February. He was buried by his own desire in the church-yard at Paddington. His funeral was numerously and honourably attended: few persons could boast of more warm or more respectable friends. No person ever called in question his learning, his literary industry, his friendly and beneficent disposition, or guileless heart.

Lord Petre extended his kindness to the Doctor's memory. Immediately after his decease,

his lordship desired us to examine the Doctor's papers. We did it as far as our avocations allowed; but, to our great surprise, we did not find a single manuscript line which related to his biblical pursuits. We signified this to his lordship, and recommended a further search might be made by some person who could bestow more time upon it: this was done, but was equally unsuccessful. From the Doctor's own declarations, and other circumstances, there is every reason to suppose he had made great progress in his work: it seems therefore probable, that in the view of his approaching dissolution, of which he had long been sensible, he had committed all his manuscripts to the flames.

Lord Petre closed his attentions to his friend's memory by causing a monumental stone to be erected with the following inscription:

REVEREND ALEXANDER GEDDES, LL. D.
TRANSLATOR OF THE HISTORICAL BOOKS
OF THE OLD TESTAMENT,
DIED FEB. 26, 1802,
AGED 65.

"Christian is my name, and catholic my surname."

"I grant that you are a christian as well as I,

and embrace you as my fellow disciple of Jesus. And if you were not a disciple of Jesus, still I would embrace you as my fellow man."

Extracted from his Works.

REQUIESCAT IN PACE.

This stone was erected by his friend Lord Petre,
1804.

It has been mentioned that the part of his Translation which he lived to see printed, ended with the Book of Ruth. But, at the request of several of his friends, he consented to anticipate the time, in which the Book of Psalms would appear in its proper order, and to prepare it for a separate publication ; prefixing to each psalm a summary of its contents, and inserting at the end, such critical remarks as appeared to him absolutely necessary for the elucidation of the text, or the defence of his own version.

It was a very favourite work of the Doctor ; he bestowed an uncommon degree of attention upon it. He completed the translation as far as the 11th verse of the cxviiith psalm, inclusive ; and in his lifetime it was printed off to the end of the civth. Among his books was found an interleaved copy of bishop Wilson's edition of the Bible : he had made in it some verbal corrections, and had translated the whole of the clth psalm : of this

circumstance the publisher has availed himself to present the public with the work in as perfect a state as his materials admit. The reader, therefore, is desired to recollect, that as far as the 11th verse of the cxviiith psalm, the work had the Doctor's finishing hand; the whole of the clth psalm was translated by him; from the 11th verse of the cxviiith exclusively, to the clth exclusively, the work is printed from bishop Wilson's edition, with such alterations as were made in it by the Doctor.

Some persons may expect a fuller account of the Doctor's literary life, habits, and character; we beg leave to refer them to the Memoirs of his life and writings, published by Mr. Good; which exhibit a faithful and interesting account of the Doctor's literary life and labours.

JOHN DISNEY,
CHARLES BUTLER.

LONDON,
January 17, 1807.

DR. GEDDES'S PREFACE.

IT was not my intention to print my New Translation of the Psalms, until after all the Historical and Prophetical Books of the Old Covenant should be published; all these being more nearly connected than the Poetical and Sapiential Volumes. But so many requests and solicitations have lately been made to me, to segregate, and separately print, my **VERSION OF THE PSALMS**, that I can no longer refuse what my friends have a right to demand; and, therefore, the following **TRANSLATION**, although it has not yet received the last polish, is now offered to the Public, in a small, unexpensive Volume.

In this edition I have inserted but few Various Readings; and these are, chiefly, additions from the Greek, and other antient Versions, not unfrequently supported by manuscript authority. Some of them may be interpolations; but as that is far from being certain, I deemed it but fair to lay them before the reader, with a proper mark of discrimination. That mark is a † before the addition, the end of which, when it contains more than one word, is marked thus, |.

Where there are Various Readings of the same word or passage, I have placed in the text, that which I thought the most probable; and thrown the other, or others, among the Notes, without any particular specification than the abbreviation *al.* But wherever I have been under the pressing necessity of amending both the Text and Versions, by conjectural criticism, I have been careful to warn the reader that it is a *conjectural emendation*.

I have, throughout, strictly confined myself to the direct and literal meaning of my authors. Indirect and secondary applications, whether typical or allegorical, I leave to professed commentators. I will only say, that it is my firm belief, that every psalm has a primary literal meaning, independent of allegorical interpretation.

The Notes are as short as I could make them; and I trust rarely superfluous. In them I have made no reference to my *Critical Remarks*, because it would have been useless, the Remarks not being printed.

I now request my learned friends, and the learned in general, to favour me with their observations on this premature publication; that I may avail myself of them in my larger and last edition, which I wish to be as clear and correct as possible*.

* *This preface is printed verbatim from the autograph in the Doctor's hand-writing:—it appears that he departed, in some respects, from the plan mentioned in it.*

THE BOOK OF PSALMS.

PSALM I.

This psalm may be considered as a sort of prelude to the whole psalter; and, originally, seems not to have been numbered with the other psalms. In some copies it is joined to the second. It contrasts, in an elegant poetical manner, the happiness of the just man with the unhappiness of the wicked.

- 1 **H**APPY is the man
who followeth not the counsel of the wicked;
nor treadeth in the track of finners;
nor sitteth in the company of scoffers;
2 but whose delight is in JEHOVAH'S law;
and who on his law meditateth day and night.
3 He is like a tree planted by water-furrows,
that yieldeth its fruit in its own season,
the foliage of which never fadeth,
and which matureth all its productions.
4 Not so the wicked *—
but like chaff, which the wind disperfeth * !
5 Hence, the wicked stand not in judgment;
nor finners in the assembly of the just:
6 for JEHOVAH superintendeth the way of the just;
but perilous is the path of the wicked.

NOTES.

Ver. 1. *company*, lit. *session*, not *chair*.—V. 3. *a tree*. He most probably alludes to the palm-tree.—V. 4. * Sept. and Vulg. add *not so!* and again* *from the face of the earth*.—V. 5. *stand not*; in the same sense as we say "he cannot stand the test."

PSALM II.

This psalm, which is also without a title, must have been written by David, or for David, when the nations subdued by him were meditating a revolt; or, perhaps, were already in open rebellion. A late writer has, however, conjectured that it was composed by Nathan in favour of Solomon, against the party of Adoniah; and has supported his conjecture by plausible, but not convincing arguments.

WHY are nations tumultuous,	I
and peoples rage in vain?	
Kings of the land rise up, rulers conspire together,	2
against JEHOVAH, and against his Anointed.	
“Let us, <i>they say</i> , break asunder their bands;	3
“and throw off from us their heavy fetters.”	
He who dwelleth in the heavens will laugh:	4
JEHOVAH will have them in derision.	
Then will he accost them in his ire,	5
and confound them in his warm indignation:	
for I am his appointed king,	6
over Zion, his hallowed mountain:	
JEHOVAH’s decree I will rehearse.	7
“Thou, said he to me, art my son:	
“to-day I have adopted thee:	
“ask of me, and to thee I will give	8
“nations for thine inheritance;	
“for thy possession the limits of the land:	
“Thou shalt crush them with a rod of iron!	9
“Thou shalt shiver them like a potter’s vessel!”	
Lo! now, be wise, ye kings!	10
be docile, ye judges of the land!	
serve JEHOVAH with fear:	11
worship him with trembling:	

- 12 adore sincerely, lest he be wroth ;
and ye perish in *your perverse* way :
for, soon as his ire shall be kindled,
happy all they who trust in him.

NOTES.

Ver. 6. ¶ I follow the reading of Sept. The present Heb. may be rendered thus ; *for have not I appointed him my king over Zion, my bal-
lowed mountain ?* as if the words were uttered by God : but the other
reading is more natural.—Ver. 7. *adopted*, lit. *cbilded* : *begotten* is here
an improper term.—Ver. 12. *adore sincerely*. So I render the words
which are commonly translated *kiss the son* : a translation which, in my
opinion, they cannot bear. Perhaps they might bear to be rendered
kiss the chosen one : that is, *pay due homage to him* : but I prefer the
other version.

PSALM III.

*The subject of this psalm is sufficiently indicated by its title,
which is,*

I A PSALM OF DAVID, WHEN HE WAS FLEEING
FROM HIS SON ABSHALOM.

- 2 JEHOVAH ! how numerous are my foes !
how numerous they who rise up against me !
3 how numerous they, who say of me,
“ There is no safety for him from God ! ”—
4 But thou, JEHOVAH, art to me a shield ;
my glory, and the lifter of mine head.
5 With my voice I invoke JEHOVAH ;
and he heareth me from his holy mountain.
6 I lie down—sleep—again I wake—
7 for, JEHOVAH supporting me, I dread not
the myriads of people that beset me round.
8 Arise, JEHOVAH ! save me, my God !
for thou canst smite the jaws of all my foes,
the teeth of the wicked thou canst shatter.

From JEHOVAH cometh salvation : 9
on thy people, JEHOVAH ! be thy blessing.

NOTES.

Ver. 2. At the end of this verse, and twice again, occurs a word, *selab*, of which the precise meaning is not well known. It was most probably some mark of a change of modulation; and is found in several other psalms of the same plaintive cast. To me it appears to resemble what the Italians call *adagio*, or mark of slow time: and perhaps our word *slow*, al. *flaw*, is derived from it.—As it is of no importance to us, I have throughout omitted it in my version.—Ver. 6. There is a beautiful climax in this verse, which every reader of taste will readily perceive.—Ver. 8. *thou canst smite*, &c. a metaphor taken from noxious animals; who, when their jaws and teeth are broken, have not the power to hurt.

PSALM IV.

This psalm seems to have been composed on the same occasion with the former; but its general import has, I apprehend, been generally misunderstood. Its title is,

FOR THE FIRST MUSICIAN; ON THE NEGROTH—A PSALM OF DAVID. 1

HEAR me, invoking thee, JEHOVAH ! my justifier ! 2
thou art wont to relieve me in distress:
have pity on me; and hear my prayer.

Ye men of note ! how long will ye be infatuated ? 3
will ye be fond of vanity—and follow falsehood ?—

Know that JEHOVAH distinguisheth his pious-one : 4
JEHOVAH heareth, when him I invoke.

Although ruffled, rebel not : 5
reflect on your couches, and be quiet :
sacrifice legitimate sacrifices, 6
and confide in JEHOVAH.

But many of you say : 7
“ Who will show us goodness ? ”
JEHOVAH ! the light of thy countenance
hath with splendour beamed forth upon us !
thou hast given gladness to mine heart ! 8

- 9 Since their corn, and wine, and oil have increased,
 with them I securely lie down, and sleep :
 for thou, alone, JEHOVAH !
 In confidence makest me repose.

NOTES.

Ver. 1. The Neginoth seems to have been a string-instrument, which was beat upon, either by the fingers, or small rods.—Ver. 3. *Ye men of note!* lit. *Ye sons of a man!* But this Hebraism is equivalent to the Spanish *HIDALGO*; the son of something; i. e. a person of distinction. The address is made to those chiefs of Israel, who had already joined Absalom, or were inclined so to do.—Ib. *how long will ye be infatuated?* lit. *beauty of heart*; that is, *dull, stupid, infatuated*. I follow the reading of Sept. The present Hebrew is commonly rendered; “How long will ye turn my glory to shame?”—Ib. *will ye follow vanity, &c.* He alludes to the vain promises of Absalom. See 2 Sam. 15. 2, 6.—Ver. 5. *Alibough ruffled, rebel not.* The Hebrew words are commonly translated, *Be angry, and sin not*: but this, I think, cannot be their meaning. They are addressed to the yet wavering friends of David, who, displeased probably with some measures of his government, were disposed to join his rebellious son. To such he seems to say, Howsoever much ye may be agitated, or ruffled, yet pass not to open rebellion—consider well on your couches, (that is, in the divans where they used to take counsel with one another) and be quiet, &c.—Viewed in this light the whole psalm is clear, and consistent in all its parts.—Ver. 7, 8, 9. These three verses have, I think, been universally misunderstood; and, consequently, misinterpreted. They allude to that period, when David and his men, in distress for provisions, were seasonably relieved; first by Zebah; and then by Shobi, Machir and Barzilai. See 1 Sam. 16. 1, and 17. 27.

PSALM V.

This psalm seems also to have been composed during the rebellion of Absalom. Its title is the same with that of the last; save that the musical instrument appears to have been a sort of flute; or at least some wind instrument.

- 1 FOR THE CHIEF MUSICIAN; ON THE NEHI-
 LOTH; A PSALM OF DAVID.
 2 GIVE ear, JEHOVAH ! to my words : advert to my
 plaint :

attend to my lamentation; my king, and my God ! 3
for to thee I make my deprecation.

At the dawn, JEHOVAH ! thou hearest my voice; 4
at the dawn I present myself, and wait on thee :
for thou art a God who favoureth not the wicked : 5
with thee no evil-doer can harbour :
before thine eyes the profligate cannot stand : 6
thou hatest all the workers of iniquity :
the tellers of lies thou destroyest : 7
the bloody and deceitful man JEHOVAH abhorreth.

But I, through thy exceeding favour, 8
shall reenter thine house ;
and, with reverence, worship at thine holy tabernacle.
Conduct me, JEHOVAH ! according to thy justice ; 9
direct my path before thee, because of my foes :
for in their mouths is nothing sincere ; 10
inwardly they are all depravity :
their throats are open sepulchres :
their tongues they smooth—to flatter—
Hold them guilty, O God ! 11
may they fail in their views :
for their numerous offences, cast them off :
since against thyself they rebel. 12

Then will all, who trust in thee, rejoice ;
and, ever after, sing songs of praise ;
because thou, JEHOVAH ! hast been their protector.

† All they, who love thy name; will exult in thee ; 13
because the just man thou bledest, JEHOVAH !
and coverest him with a shield of bounty.

NOTES.

There is nothing obscure in this beautiful psalm. To ver. 13. I have prefixed the word *all*, on the authority of Sept. and almost of all the other antient versions. It is not, however, absolutely necessary.

PSALM VI.

This psalm must have been composed in some severe affliction, both of mind and body. It is the first of those psalms called penitential.

I FOR THE FIRST MUSICIAN; A PSALM OF
DAVID; ON THE EIGHT-STRINGED NEGI-
NOTH.

- 2 JEHOVAH! in thine ire reprove me not,
nor in thy warm wrath chastise me.
- 3 Pity me, JEHOVAH! for weak I am:
heal me, JEHOVAH! for troubled are my bones;
- 4 and troubled, exceedingly, is my soul:
how long, JEHOVAH! wilt thou *delay to help*?
- 5 return, JEHOVAH! relieve my soul:
save me for thy goodness' sake,
- 6 For there is no remembrance of thee in death:
who in Hadés shall sing thy praise?
- 7 I am quite exhausted by my sighs:
every night I bedew my bed;
with my tears I deluge my couch!
- 8 wasted with sorrow are my looks;
|| I am worn out, amidst all mine enemies!
- 9 Be gone from me, all ye workers of iniquity;
for JEHOVAH hath heard my lamentation:
- 10 JEHOVAH hath listened to my request:
JEHOVAH hath accepted my prayer.
- 11 Abashed and confounded shall be all my foes;
they shall retreat, and be suddenly put to shame.

NOTES,

Ver. 6. *Hadés*, the mansion of departed souls.—Ver. 8.
|| I prefer the reading of the ancient versions; which make David the
nominative to *worn out*. In the present Heb. *looks* or *eye* is the nomi-
native. It is of little importance which reading be followed.

PSALM VII.

This psalm is, in its title, said to have been composed, on account of the words of Cush, a Benjaminite. But who was Cush? We read not of such a person in the whole history of David. The Jewish interpreters tell us that Saul is called Cush; that is, an Ethiopian, on account of his black Æthiopic deeds! Others, with more probability, refer it to Shimei: but still why is Shimei called Cush? I believe that Cush here is not a proper name; but an appellation, denoting reproach; and I have rendered the title accordingly.

AN ELEGY OF DAVID, WHICH HE SANG TO
JEHOVAH, ON ACCOUNT OF THE REPROACH-
FUL WORDS OF A BENJAMINITE.

JEHOVAH! my God! in thee I trust; 2
save and deliver me from all my foes:

lest, like a lion, they bereave me of life, 3
|| while there is none to save and deliver.

JEHOVAH! my God! if this I have done: 4
if in my hands be iniquity:

if I have repaid friendship with evil, 5
or molested even my causeless foe:

may the enemy pursue and overtake me; 6
my life may he trample to the ground;
and my glory may he lay in the dust!

JEHOVAH! arise in thine indignation: 7
stand up against the outrages of my foes;
and exert, in my favour,
the judgment thou hast prescribed.

The people in crowds will then surround thee: 8
on their account be thou seated on high:
to the people let JEHOVAH do justice. 9

Judge me, JEHOVAH!
according to my righteousness;
according to my real integrity.
May evil consume the wicked! 10

but establish thou the righteous :
for a just God art thou,
the searcher of hearts and reins.

- 11 My refuge is in JEHOVAH,
who preserveth the upright of heart ;
12 a God who judgeth justly,
and is never wroth without a cause.
13 But for the unconverted he whets his sword ;
he hath bent and prepared his bow,
14 and hath fitted to it instruments of death :
his shafts he hath tempered with burning coals.
15 Lo ! the wicked-one hath conceived iniquity,
and is pregnant with oppression :
but an abortion he shall bring forth.
16 A pit he hath opened, and deep hath dug it :
but he shall tumble into the hole he hath made :
17 on his own head his iniquity shall revert,
and on his own crown shall his violence fall.
18 I will then praise the LORD for his justice,
and sing psalms to the name of JEHOVAH, the most
high.

NOTES.

Ver. 3. || I follow the reading of Chald. and Syr. The present Hebrew has *tearing, and none to deliver*.—Ver. 4. *if this I have done*. He seems to allude to the reproach of Shimei, who had called him a *bloody, lawless man*. See 2 Sam. 16. 7.—Ver. 5. The first line of this verse may be referred to Jonathan ; the second to Saul, whom David had more than once in his power to kill.—Ver. 7. *the judgment thou hast prescribed* ; i. e. the rules of judgment laid down in the law.—Ver. 8. A picture of human judicatories. The judge is seated on an elevated bench ; and the people surround him to hear and receive judgment.—Ver. 12. *is never wroth without a cause*. lit. *is not wroth every day*. So read almost all the ancient interpreters ; but the present text, from a change of points, must be rendered *a God wroth every day* ; i. e. say commentators, against the wicked : and so our public version. But I cannot think that this could be the psalmist's meaning. For the rest, I thought an equipollency was here better than a literal rendering.

PSALM VIII.

When this beautiful psalm was composed, it is uncertain. The title gives it to David: but this is no sure criterion. The Githith, or Gathith, is supposed to have been a musical instrument invented a Gath.

FOR THE FIRST MUSICIAN; ON THE GITHITH; 1
A PSALM OF DAVID.

JEHOVAH! our GOD!

how illustrious thy name through the whole earth; 2
which refoundeth thy praise to the heavens!
from the mouths even of babes and sucklings 3
thou derivatest force against thy foes:
so as to silence the foe, and the self-avenger.

When I look at the heavens, the-work of thy fingers, 4
at the moon and the stars, which thou hast formed:
“What is man, *I say*, that thou art mindful of him? 5
“What the son of man, that for him thou carest?”
Little less than a God thou hast made him, 6
and hast crowned him with glory and honour!
over the works of thine hands 7
thou hast given him dominion,
and subjected every thing to his power:
flocks and herds; nay, the beasts of the forest; 8
the birds of the air; and the fishes of the sea 9
that traverse the paths of the waters!

JEHOVAH! our GOD! 10
how illustrious thy name through the whole earth!

NOTES.

Ver. 2. *which refoundeth*, &c. This line has been greatly misunderstood: I am persuaded I have given the true meaning.—Ver. 3. *force*, i. e. a strong and solid argument against the atheist.

PSALM IX.

This psalm appears to be a general thanksgiving song; and is thought to have been composed after the wars mentioned in the 8th

ch. of 2 Sam. I would rather place it after the suppression of the two rebellions of Abshalom and of Sbebab: If, indeed, it belong not to a much later period.

I FOR THE FIRST MUSICIAN; ON THE MUTHLABEN; A SONG OF DAVID.

2 I WILL praise JEHOVAH with my whole heart:
all his wonderful deeds I will rehearse.

3 In thee, JEHOVAH! I will rejoice and exult;
and celebrate thy name, thou Most High!

4 since my foes, driven back, have stumbled;
and perished before thy face.

5 For thou hast supported my righteous plea;
hast sat on the throne as a just judge:

6 the nations thou hast checked;
the wicked thou hast undone;
their name thou hast for ever effaced!

7 complete desolation has consumed the foe;
their cities thou hast destroyed,
their remembrance is lost!

8 but JEHOVAH remaineth for ever.

Preparing his throne for judgment,
9 with justice he will judge the world,
and with equity doom the peoples.

10 JEHOVAH is the protector of the weak;
a protector in the time of tribulation;

11 they shall trust in thee, who acknowledge thy
name:

for those who seek thee, thou never forsakest.

12 Sing psalms to JEHOVAH,
who dwelleth in Zion;
among the people celebrate his deeds:

13 since, inquesting blood, he hath remembered them,
and hath not forgotten the cries of the afflicted.

14 On me JEHOVAH hath had compassion:
seeing mine affliction from those who hated me;

and raising me from the gates of death :
 that I might rehearse, JEHOVAH ! all thy praises 15
 in the gates of the city of Zion :
 and might exult on being saved by thee.

The nations have sunk into the pit they had made: 16
 in the snare which they had laid
 hath their own foot been entangled.

The LORD is recognised
 in the exercise of judgment: 17
 in the works of his own hand
 hath the wicked been ensnared.

To the pit shall the wicked hasten: 18
 all the nations unmindful of God !
 For the poor shall not for ever be forgotten ; 19
 nor the hope of the afflicted be for ever frustrated.

Arise, JEHOVAH ! let not man prevail : 20
 be the nations judged by thee alone:
 place, JEHOVAH ! a master over them ; 21
 and let the nations know they are but men.

NOTES.

Ver. 13. *inquering blood*. I have ventured a new word, the better to express the original, without a paraphrase. The meaning is, that God will make a judicial inquiry concerning the blood of the oppressed, and avenge it on their enemies. —Ver. 17. At the end of this verse, there is a SELAH accompanied by another word HIGAION ; the precise meaning of which is not known. —Ver. 21. *place a master over them*. This comma is commonly rendered *put fear on them* ; from a different reading in the original : but the other is the better and more apposite reading.

PSALM X.—al. IX.

This psalm is supposed to have been written on the same occasion with the preceding one ; to which in most of the antient versions and 3 of Dr. Kennicott's MSS. it is joined: hence a different order in the numbers takes place as far as psalm 147 ; which

being divided into two, makes the numbers again correspond to the end of the psalter. The tenth psalm has no title.

- 1 WHY, JEHOVAH ! standest thou aloof ?
concealest thou thyself in the time of trouble ?
- 2 through the pride of the wicked the weak is distressed ;
is caught in devices which the other contriveth !
- 3 The wicked glorieth in the completion of his wishes ;
and the rapacious calleth himself blessed !
- 4 The wicked despiseth JEHOVAH !
through contempt he seeketh *him* not !
Godless are all his thoughts ;
- 5 perverse at all times his ways !
Thy judgments, JEHOVAH ! are beyond his notice :
all his adversaries he disregardeth !
- 6 In his heart he saith : " I shall never be moved : "
because he hath never been in calamity.
- 7 His mouth is full of perjury, deceit, and fraud ;
oppression and iniquity are under his tongue !
- 8 In the ambushment of hedges he sitteth ;
in lurking-holes he murdereth the innocent !
His eyes secretly mark the miserable :
- 9 like a lion in his den, he lieth in wait —
lieth in wait to seize on the forlorn.
- 10 He seizeth by dragging him into his net ;
he croucheth and compresseth himself,
until the miserable fall into his toil !
- 11 In his heart he saith : " God hath forgotten
" he is hood-winked—he will never see."
- 12 Arise, JEHOVAH, God ! exert thy power :
forget not † for ever | the forlorn.
- 13 Why should the wicked despise God ?
should he think that thou wilt not make inquest ?
- 14 Thou providest for the protection of *the forlorn* :
because thou hast seen his trouble and sorrow.

To thee the miserable committeth his cause :
 of the helpless thou art the helper.
 So shatter the arm of the wicked and malignant, 15
 that, when fought for, he may not be found.
 Be JEHOVAH king for ever and ever : 16
 perish all the gentiles, out of his land !
 To the wish of the forlorn thou hast listened,
 O JEHOVAH ! 17
 to their disposition of heart thou hast inclined thine
 ear ;
 to do justice to the helpless and the oppressed : 18
 that no man, henceforth, be expelled from the land :

NOTES.

My translation of this psalm differs in so many places from the common versions, that my readers will possibly be astonished : but I can assure them that I have used no violence to the text, nor admitted a single change or conjectural emendation ; save the addition in ver. 12. which is inserted on the authority of the Arabic version. The text indeed is throughout highly metaphorical : and some of the metaphors appear harsh in our modern idioms. I have endeavoured to soften them, without altering the meaning ; and I trust the whole psalm is perfectly intelligible.—Ver. 16. It is clear, I think, from this and ver. 18, that the psalm must have been composed after the remigration from Babylon : consequently, if it ever belonged to the preceding psalm, the title of that psalm which ascribes it to David must be a false title—and indeed little stress is to be laid on any of the titles.

PSALM XI.—al. X.

This psalm seems to have been composed by David, either during his persecution by Saul, or in the time of Absalom's rebellion. Its title is,

FOR THE FIRST MUSICIAN: A PSALM OF DAVID. I

IN JEHOVAH I trust :—why say ye to me :

“ Escape, like a birdling, to the mountains ;

“ for lo ! the wicked have bent the bow, 2

- “ have fitted their arrow to the string,
 “ to shoot in secret at the upright of heart !
 3 “ When the foundations of *justice* are subverted,
 “ what can the just man do ?”
 4 JEHOVAH in his sacred palace ;
 JEHOVAH, whose throne is in the heavens—
 HIS eyes behold ; HIS eyebrows examine
the dispositions of the sons of man.
 5 The just man JEHOVAH approveth :
 but the wicked and violent his soul detesteth.
 6 On the wicked he sheweth flakes of sulphureous fire ;
 a tremendous tempest is the portion of their cup !
 7 But JEHOVAH, being just, delighteth in justice :
 his countenance regardeth the righteous.

NOTES.

Ver. 1. *Escape, &c.* This is the advice of David's timid friends, which is continued to the end of ver. 3. The Hebrew text is here evidently corrupted : but almost all the antient versions have preserved the true reading.—Ver. 4. David's reply is abrupt, but beautifully poetical.—Ib. *his eyebrows examine.* This is a bold metaphor, but by no means unnatural : when we examine anything seriously, the eyebrows are sensibly affected, and visibly exerted.—Ver. 6. *a tremendous tempest, or blast.* He alludes, most probably, to the burning wind called the *simum*, or *famiel* ; which is often fatal to the unguarded traveller.

PSALM XII.—al. XI.

Composed, I think, during the rebellion of Abshalom. Its title is,

- I FOR THE FIRST MUSICIAN ; ON THE OCTA-
 CHORD : A PSALM OF DAVID.
 2 SAVE thou, JEHOVAH ! for gone are the com-
 passionate ;
 the sincere have ceased to be among the sons of man !
 3 Dissemblingly they speak, each one to his fellow ;
 speak with flattering lips, but with a double heart !
 4 Cut off, JEHOVAH ! every flattering lip ;

every tongue that uttereth boastful things :
 of those who say : “ By our tongue we shall prevail— 5
 “ our lips are our own—who is lord over us ? ”

“ For the misery of the afflicted, 6
 “ for the anguish of the miserable,
 “ I myself (saith JEHOVAH) will instantly arise,
 “ and place them in safety from their insulters.”

The words of JEHOVAH are words sincere,
 silver tried in an earthen crucible; 7
 seven-times refined !

JEHOVAH, then, will be their guardian; 8
 will preserve them for ever from this race of *men* ;
 when the wicked stalk every where around, 9
 and the vilest of mankind are exalted.

NOTES.

There are great beauties in this psalm, which disappear in a dry prosaic theological version. The transitions are as bold as those of Pindar, and more emphatical. In ver. 8. are some various readings, which I notice nowhere; as I think the common readings are preferable.

PSALM XIII.—al. XII.

This psalm is generally referred to Saul's persecution of David: but from ver. 5 one is inclined to think that it was composed during the rebellion of Absalom. Its title is,

FOR THE FIRST MUSICIAN: A PSALM OF DAVID. 1

HOW long, JEHOVAH ! wilt thou me forget? 2
 how long hide from me thy countenance ?
 how long shall I be uneasy in mind? 3
 be all day grieved in my heart ?
 how long shall my foe be exalted above me ?

Be favourable—hear me, JEHOVAH ! my GOD ! 4
 enlighten mine eyes, lest I sleep the sleep of death ;
 lest mine enemy say : “ I have prevailed : ” 5
 lest my foe exult on my being removed.

- 6 For I in thy mercy put my trust :
 my heart will rejoice on being saved by thee.
 I will sing to JEHOVAH for his bounty toward me :
 † psalmodize to the name of JEHOVAH, the Most
 High.

NOTES.

The last line of ver. 6. is added on the authority of Sep. and Arab. and was retained in our English liturgical version. I am persuaded that it stood originally in the text : and that it and the preceding line should be accounted the seventh verse.

PSALM XIV.—al. XIII.

Although this psalm be in the title ascribed to David ; it seems pretty clear, from the last verse, that it was composed during the Babylonish captivity : or at least after the deportation of the ten tribes.

I FOR THE FIRST MUSICIAN: A PSALM OF DAVID.

- THE profligate imagine—there is no God !
 corrupted they are—abominations they practise !
 not one of them doeth good—not even one !
- 2 JEHOVAH from the heavens viewed the sons of man ;
 to see if there were any so wise as to seek God.
- 3 They are all gone astray, are all corrupted :
 not one doeth good—not even one !
- 4 Shall not all such evil-doers be made sensible ;
 who have devoured my people, as bread is devoured ?
- 5 Since JEHOVAH they invoke not, with fear they
 shall tremble,
 when JEHOVAH shall appear in the congregation
 of the just.
- 6 They deride the confidence of the afflicted ;

although JEHOVAH be his refuge!

Oh! that salvation may, from Zion, come to Israel! 7
When JEHOVAH hath reversed the captivity of his people,
Jacob will exult—I Israel will rejoice.

NOTES.

Some parts of this psalm are hard to be understood, and still more difficult to be intelligibly rendered. I have done my best; but am not entirely satisfied with my own doings. After ver. 4. there is an addition of three verses in some Greek copies, followed by Vulg. : and Arab. with one of Kennicott's MSS. has the same addition. It seems, however, to be an interpolation, partly from psalm 5. and partly from psalm 62. It is quoted indeed by Paul, Rom. 3. 18: This however only proves that he read it in his Greek copy. But this is not the place to canvass the matter critically.

PSALM XV.—al. XIV.

This psalm, if the title be not spurious, seems to have been composed by David, when the ark was brought in triumph to the tabernacle prepared for it in Zion;—yet it may possibly have been composed by some Jewish bard, about the time of the remigration from Babylon.

A PSALM OF DAVID.

I

WHO, JEHOVAH! shall sojourn at thy tabernacle?
who shall inhabit thine holy mountain?

He who walketh uprightly, and acteth justly: 2

who from his heart speaketh the truth:

who slandereth not with his tongue: 3

who doth no harm to his fellow,

nor on his neighbour bringeth disgrace:

in whose eyes the worthless are contemptible; 4

but who honoureth the reverers of JEHOVAH:

who, when he sweareth to a friend, deceiveth
him not:

- 5 who putteth not his money to usury;
nor taketh a bribe against the innocent—
HE who acteth thus, shall never be moved.

PSALM XVI. al.—XV.

The psalmist beautifully expresseth his sole dependance on Jehovah his God; his contempt of all other profane divinities; his thankfulness for the good things already received, and his firm hope of future favour and protection. The title is,

I A GOLDEN SONG OF DAVID.

- PRESERVE me, O GOD! for in thee I trust.
2 To JEHOVAH I have said: "My LORD art thou:
"no good I expect but from thee."
3 As for those profane earthly idols,
and all the great who in them delight—
4 multiplied be their sorrows:
backward let them speed:
libations of blood to them I will not pour;
their names I will not mention with my lips.
5 JEHOVAH! the portion of mine heritage and cup;
thou art he who rendereth me secure.
6 The lines have fallen for me on a pleasant spot;
delightful truly is the heritage on me devolved.
7 I will bless JEHOVAH, who consulteth my good;
even, by night, he is the object of my desires.
8 JEHOVAH I ever place before me:
while he is at my right hand, I cannot be moved.
9 Therefore my heart is glad,
and my liver rejoiceth;
my whole flesh resteth in security,
10 that thou wilt not abandon my soul to Hadés;
nor suffer thy pious-one to see the pit:

but to me wilt make known the path of life; 11
 overflowings of joy, in thy presence,
 perpetual pleasures, at thy right hand.

NOTES.

Ver. 2. *To Jehovah I have said.* The present Hebrew has *thou hast said*, i. e. say interpreters, "thou, my soul."—But the text is here corrupted; and the other reading is that of all the ancient versions (save Chald.) and of many MSS.—Ver. 3. This verse has, in my opinion, been strangely misunderstood, both by ancient and modern interpreters: and in most versions is hardly intelligible. If I mistake not much, I have given the true meaning, without altering a single letter of the original.—Ver. 9. *My liver rejoiceth.* When this version appeared, some years ago, in my first specimens, some wittlings made themselves merry with it; but they must have been totally unacquainted not only with the Hebrew and other Oriental idioms, but also with those of Greece and Rome. In fact, the *liver* was accounted the seat of joy and of grief, as well as the *heart*; as the *reins* were accounted the seat of desires and affections. Here the parallelism would be lost by the substitution of any other word. But much more of this in my Critical Remarks.—Ver. 10. *Hadés.* In our common English version the Hebrew word is sometimes rendered *grave*, and sometimes, as here, *hell*: and, if etymology be attended to, I have little doubt of this being its original meaning; nay, the very word itself, divested of its hissing sound: but *hell*, in our theology, having obtained another meaning, it is no more a proper term to express the Hebrew term; which denotes the great receptacle of the dead in general, equivalent, perhaps, to the Greek *Hadés*; which word, with some of my brother-translators, I have used throughout. The reader, if he please, may substitute *grave*, or *hell*, or any term he likes better.

PSALM XVII.—al. XVI.

This psalm appears to have been composed, when David was persecuted by Saul, and obliged to take refuge in the most inaccessible places. It is entitled,

A PRAYER OF DAVID. 1

HEAR, just JEHOVAH! attend to my plaint:
 listen to my prayer, not made with feigned lips.

- 2 From thee let my doom proceed ;
may thine eyes discern what is right.
- 3 Thou hast tried mine heart, and by night searched it ;
thou hast smelted me, and found in me no dross,
- 4 I never have approved the misdeeds of men :
at thy word, I have kept to rugged paths ;
- 5 support thou my steps in thy tracks,
that my feet may never slip.
- 6 I thee invoke, because thou art wont to hear me :
O God ! to me incline thine ear :
- 7 exert thy bounty, favour of those who trust in thee,
'gainst those who rise up against thy power.
- 8 Guard me as the tender apple of the eye :
hide me, under the shade of thy wings,
- 9 from the wicked, who would me destroy ;
from my mortal foes, who encompass me about.
- 10 Their hearts they have hardened :
they speak arrogantly with their mouth :
- 11 our steps they have already compassed :
they aim at levelling us with the ground.
- 12 The *foe* is like a lion, who gaspeth for prey ;
like a young lion lurking in a covert.
- 13 Arise, JEHOVAH ! prevent him—humble him—
with thy sword defend me from the wicked :
- 14 by thine hand, JEHOVAH ! from such men—
men, whose portion in life is permanent ;
whose bellies thou hast filled with rare things ;
who are blessed with a numerous progeny ;
and for their children lay by their superfluence !
- 15 Let me, in innocence, enjoy but thy presence :
with the re-appearance of thy countenance
I shall be completely satisfied.

NOTES.

There are many hard passages in this otherwise beautiful psalm; which it is not easy to render; and which cannot and ought not to be literally rendered. I trust I have made the whole intelligible.—Ver. 3. *Thou hast smelted me.* A metaphor taken from the smelting of metals, to purify them from extraneous matter. This and the next ver. are badly pointed and divided in the original; as in our common English version.—Ver. 10. *Their hearts they have hardened:* lit. *they have closed their midriff:* shut out all compassion from their hearts.—Ver. 15. This is a very difficult passage, and has been variously interpreted. I am confident of having given the true meaning, as literally as our language will admit. The favour of God, and the revival of his wonted protection, are all that the psalmist wishes for. Let others abound in earthly goods and swim in earthly pleasures.

PSALM XVIII.—al. XVII.

This psalm is the same with that in 2 Sam. 22., except some small variations and additions, which are of little importance. The title points to the time of its being composed.

FOR THE FIRST MUSICIAN: A PSALM OF JEHOVAH'S SERVANT DAVID; WHO ADDRESSED THIS SONG TO JEHOVAH, WHEN JEHOVAH HAD DELIVERED HIM FROM THE HANDS OF SAUL, AND OF ALL HIS ENEMIES.

I LOVE thee (said he) JEHOVAH! my strength! 2
 JEHOVAH! my rock, my fortress, and my refuge! 3
 my God! my rock, in whom I trust;
 my shield, my salvation-horn, my elevated tower!
 Penetrated with terror I invoked JEHOVAH! 4
 and from my foes I was preserved.
 The billows of death had environed me, 5
 impetuous torrents had on me rushed:
 the cords of Hadés were enfolding me: 6
 laid for me were the snares of death!
 In my distress I invoked JEHOVAH: 7

to my GOD I cried aloud :
from his palace he listened to my voice ;
my cry penetrated his ear.

- 8 The earth then shook and trembled !
the foundations of the mountains rocked and shook !
for, his anger being incensed,
9 from his nostrils issued smoke,
and from his mouth devouring flame :
which enkindled flakes of fire !
10 He bent the heavens, and descended :
under his feet was a thick dark cloud !
11 Upon a cherub he rode and flew ;
he glided on the wings of the wind !
12 Darkness he placed round him, as a covert ;
his pavilion was dark waters—condensed clouds !
13 From the splendour of his presence
the clouds were dispelled
into hail and flakes of fire !
14 From the heavens JEHOVAH thundered ;
the Most High uttered his voice !
15 his shafts he shot and scattered ;
his lightnings he multiplied, and dispersed !
16 The channels of waters were then seen ;
discovered were the foundations of the globe ;
at thy rebuking, JEHOVAH !
at thy blast-breathing anger.
17 From above he stretched *his hand*,
and laid hold on me ;
out of many waters he drew me up ;
18 he rescued me from my powerful foes ;
from those who despised me—
because stronger than I.
19 In the day of distress they had surprised me,
but JEHOVAH was my leaning-staff.

He brought me out into a wider space ; 20

he rescued me because he was pleased with me :

Jehovah requited me according to mine innocence, 21

repaid me according to the cleanness of mine hands.

Because the ways of Jehovah I had kept, 22

and had never revolted from my God—

because his decrees had ever been before me ; 23

and his statutes I had never rejected—

because with him I had ever been sincere, 24

and had guarded myself from injustice—

Jehovah hath repaid me, 25

according to mine integrity ;

according to the cleanness of my hands in his sight.

To the benign thou also art benign ; 26

with the sincere thou dealest sincerely ;

with the pure thou also art pure ; 27

but, with the stubborn, thou too art stubborn :

Those who are depressed, thou savest : 28

but the haughty thou humblest, with disdain.

'Tis thou, Jehovah ! who lightest my lamp : 29

Jehovah, my God, enlighteneth my darkness.

Enabled by thee, I bound over fences ; 30

through my God, I leap over walls !

a God, whose conduct is irreprehensible ; 31

for fire-tried is the word of Jehovah ;

he is a shield to all who trust in him.

Who, indeed, is a God, beside Jehovah ? 32

who a firm rock, beside our God ?

the God who girdeth me with strength ; 33

maketh me march without impediment ;

maketh my feet equal to those of the hinds ; 34

and on mine eminences maketh me stand firm :

who traineth mine hands to war, 35

and maketh mine arms like a bow of brass.

36. With thy saving shield thou coverest me,
thy right hand is my support ;
thine indulgence maketh me great.
37. Ample room thou makest for my steps,
that mine ancles may never stagger.
38. I pursue my foes—I overtake them—
I turn not, until they be completely routed.
39. I maul them so that they cannot rise ;
they fall flat beneath my feet !
40. for thou girdest me with strength for the battle.
under me thou subduest mine opponents ;
41. on the necks of my foes thou makest me tread ;
and mine adversaries I utterly destroy.
42. They cry for help ; but there is none to save :
to JEHOVAH they cry, but he answereth not.
43. I beat them as small as dust before the wind ;
like the dirt of the lanes I stamp them down.
44. From my opponents thou hast delivered me,
and hast placed me at the head of nations.
A people whom I knew not, are become my sub-
jects :
45. soon as they hear *my mandates*, they obey.
46. Foreign nations, although feignedly, yet obey me ;
foreign nations shrink with fear,
and tremble in their own strong holds.
47. Live, JEHOVAH ! and blessed be my rock !
exalted be the God who hath saved me !
48. the God who hath avenged my cause ;
and induced the nations to obey me ;
49. rescuing me from *all* mine enemies !
Above mine adversaries thou hast raised me ;
50. from the violent man thou hast delivered me :
therefore, among the people, I will praise JEHOVAH !
psalms I will sing to his name ;

who is the great safeguard of his *chosen* king, 51
and the favourer of his anointed—
of David and of his seed, for ages to come.

NOTES.

Every reader must observe that this psalm is highly metaphorical, and quite in the Oriental exaggerating style. *Deep waters—the billows of death—the cords of Hadès, &c.* express the greatest degree of calamity and distress: but JEHOVAH, who is a *rock*, a *tower*, a *fortress*, a *shield*, a *salvation-born*, &c. can easily rescue from all such perils. His coming down in a thunder-storm, to save David and terrify his enemies, is wonderfully well conceived; and the description of the storm itself uncommonly sublime.—Ver. 26, 27, 28. The attributes in these verses, applied to God, seem harsh in our refined ideas of the Divinity: but in Hebrew they mean nothing more than that God treats mankind according to their deeds and dispositions.—Ver. 34. The comparison of his feet to those of hinds, or deer, is peculiarly suitable. When persecuted by Saul, he was often obliged to take refuge on the most inaccessible cliffs of mountains; where both speed and sure-footing were absolutely necessary.—Ver. 35. *makest mine arms like a bow of brass.* Some render: *makest mine arms fit to draw a bow of brass.* I cannot think that the original will bear this meaning.—Ver. 40. *Tbou girdest me with strength.* To be *well-girt*, was to be *well-armed*, in the Greek and Latin idioms, as well as in the Hebrew.—Ver. 43. He alludes to the conquered nations, who obeyed with reluctance, through mere compulsion and fear. The whole psalm is a masterly composition, which I have endeavoured to make as intelligible as possible, without deviating into paraphrase.

PSALM XIX.—al. XVIII.

The subject of this psalm is general; and its tenor is readily perceived. A finer argument against atheism was never urged, nor better expressed.

FOR THE FIRST MUSICIAN: A PSALM OF I
DAVID.

THE heavens proclaim the glory of GOD! 2
the works of his hands the expanse declareth!

- 3 day after day, emitteth speech ;
night after night, announceth knowledge !
- 4 not a speech and language, that are not heard :
5 through the whole earth their voice is spread !
their eloquence to the limits of the world !
- In them he hath pitched a tent for the sun :
6 wholike a bridegroom issueth from his nuptial-bower:
and, like a giant, exulteth in his rapid course !
7 from one end of the heavens is his setting out,
and to the other end his revolution down !
so that no one is deprived of his heat.
- 8 *Thus* the law of JEHOVAH is perfect,
recreating the soul of man :
the doctrine of JEHOVAH is true,
teaching the simple wisdom :
- 9 the statutes of JEHOVAH are right,
exhilarating the heart :
the precepts of JEHOVAH are clear,
illuminating the mind :
- 10 the worship of JEHOVAH is pure,
enduring for ever :
the judgments of JEHOVAH are sure,
and altogether righteous ;
- 11 more desirable than gold—the finest gold—
and sweeter than honey distilling from the comb !
- 12 By them thy servant is instructed :
for observing them great is the reward.
- 13 One's errors who can discern ?
from hidden faults hold me clean :
14 but from sins of insolence preserve thy servant ;
let not such ever over me domineer.
If I be guiltless and clear of great crimes,
15 my addresses will be agreeable to thee ;
and the wishes of my heart acceptable ;
JEHOVAH ! my rock, and my redeemer !

PSALM XX.—al. XIX.

This psalm seems to have been composed when David was about to war with the Syrians. See 2 Sam. ch. 8.

FOR THE FIRST MUSICIAN: A PSALM OF I
DAVID.

MAY JEHOVAH hear thee in the day of distress: 2
may the name of Jacob's God protect thee:
may he send thee help from the sanctuary, 3
and strengthen thee from Zion:
may he remember all thine oblations, 4
and find thine holocausts agreeable;
may he grant thee thine heart's desire, 5
and accomplish all thy purposes;
that we may rejoice in being saved through thee; 6
since in the name of our God we display our banner:
may JEHOVAH grant thee all thy requests.

Nay, I am certain that JEHOVAH will save his 7
anointed,
will favour him, from his holy heavens,
with his right hand's saving power,

Let others boast of chariots—and others of horses: 8
but we will glory in the name of our God.
They shall be humbled and fall;
but we shall be exalted, and stand firm,
JEHOVAH! save the king; 9
hear us when thee we invoke.

NOTES.

Ver. 1. This and the following 5 verses are supposed to be spoken by a chorus of the people, praying for success to their king's arms. In ver. 7. David is supposed to interrupt them by declaring his belief that he is sure of protection: after which the chorus continue to the end. In this manner some late translators have divided the psalm. I have left it undivided, because it is not certain whether the whole may

not be ascribed to David; speaking of himself as he often does elsewhere, in the third person. But let the intelligent reader judge for himself.—Ver. 4. *find thine holocausts agreeable*: lit. *find them fat*; conformable to the injunction of Moses, that the best and fattest of the flocks and herds should be offered to God.—Ver. 6. *we display our banner*. So the present text: but most of the ancient translators seem to have read a different word (differing only in the transposition of a letter) which is commonly rendered *be magnified*, or *triumph*, as our first English translators rendered it; and which is still the version of our liturgical psalter. I prefer the present reading, as more poetical and apposite.—Ver. 8. This verse seems to point out the precise time when the psalm was composed. Hadar-ezer's army consisted chiefly of chariots and cavalry. David had neither before this victory over the Syrians; from whom his historian tells us he took 100 chariots and 700 horses. See 2 Sam. 8. 4.

PSALM XXI.—al. XX.

This psalm appears to be a continuation of the former, composed after the victory.

I FOR THE FIRST MUSICIAN; A PSALM OF DAVID.

- 2** IN thy might, JEHOVAH! the king rejoiceth;
and greatly exulteth in being saved by thee:
- 3** the desire of his heart thou hast granted him:
the request of his lips thou hast not denied.
- 4** Thou hast even prevented him with bounteous
blessings;
and on his head thou hast placed a crown of gold.
- 5** Life he had requested of thee,
and longevity thou hast granted him!
- 6** great is his glory in being saved by thee.
Honour and majesty on him thou hast conferred;
- 7** established him in lasting happiness;
and exhilarated him by thy gracious countenance.
- 8** Because the king trusted in JEHOVAH,
and in the bountifulness of the Most High,

from his throne he shall never be removed.

Thine hand shall find out all thy foes, 9

thy right hand shall find out all who hate thee.

In the time of thine indignation, 10

thou wilt make them like a fiery furnace !

JEHOVAH in his wrath will them devour !

his fire shall totally consume them !

Their fruit thou wilt destroy from the earth, 11

and their seed from among the sons of man !

Because they intend mischief against thee, 12

and meditate an impotent design ;

thou wilt make them a butt to *thine* arrows, 13

which, against them, thou hast fitted to thy string.

Arise, JEHOVAH ! in thine own might : 14

that we may sing, and celebrate thy power.

NOTES.

Ver. 4. *A crown of gold.* This by interpreters is supposed to be only a metaphorical expression : but it besides alludes, I think, to the real crown that was taken from the king of the Ammonites, and “put upon the head of David.” See 2 Sam. 12. 30.—Ver. 9. *Thine hand shall find out,* &c. I am not sure but this and the following verbs should be rendered in the preterite or present time.—Ver. 13. has been variously rendered. I have preferred that translation which appeared to be the most natural, and most agreeable to the context.

PSALM XXII.—al. XXI.

The complexion of this psalm is very different from that of the foregoing. The author seems to have been in the deepest distress when he composed it ; which must have been during the heat of Saul's persecution. See 1 Sam. ch. 13. Several parts of it are in the New Testament applied to Jesus Christ. The title is,

FOR THE FIRST MUSICIAN ; to be sung AT THE DAWN OF DAY : A PSALM OF DAVID. 1

MY God ! my God ! why forsakest thou me ; 2
remote from mine aid, and heedless of my groans ?

- 3 My GOD ! I cry by day, but thou hearest not !
and by night ; but without relief !
- 4 Yet thou art still the HOLY-ONE,
the subject of praise in Israel !
- 5 In thee our forefathers trusted—
they trusted, and thou deliveredst them :
6 to thee they cried, and were rescued ;
in thee they trusted, and were not put to shame.
- 7 But I am a wormling, and not a man ;
the scorn of men, and derision of the people.
- 8 All they who see me, laugh at me ;
they wry their lip, and shake their head !
- 9 “ He throweth himself on JEHOVAH :
“ let him relieve him,
“ since in him he delighteth.”
- 10 Thou, indeed, drewest me from the womb ;
thou wast mine hope, on my mother’s breast :
11 on thee I was thrown from my birth ;
from my mother’s womb my God thou hast been.
- 12 Be not far from me, when distress is nigh ;
and no one else to deliver me.
- 13 A multitude of bulls surround me ;
fierce bulls of Bashan encompass me :
14 against me they open wide their mouths,
like a ravenous and roaring lion !
- 15 I am lax like water ; dissolved are my bones ;
mine heart, like wax, is melted in my bowels !
16 Like a potsherd, my substance is dried up ;
my tongue cleaveth to my jaws ;
and thou hast laid me in the dust of death !
- 17 For a + multitude of | dogs beset me ;
lacerating mine hands and my feet.
a crowd of the wicked encompass me about :
all my bones they number :

at me they stare and gaze :

they divide my garments among them, 19
and for my clothing they cast lots.

But be not thou, JEHOVAH ! far from me : 20

hasten thou, my strength ! to mine aid :

rescue my life from the sword, 21

my dear life from the power of the dog :

save me from the mouth of the lion, 22

and from the buffalo's horns defend me.

Thy name I will celebrate among my brethren ; 23

mid the assembly I will praise thee *thus* :

" Ye worshippers of JEHOVAH, to him give praise ; 24

" all ye seed of Jacob, to him give glory ;

" since he hath not despised nor disdained 25

" the affliction of the miserable :

" from whom he hath not hid his countenance ;

" but hath listened to his invocation."

In the great assembly my praise shall be of thee : 26

in the presence of thy worshippers I will pay my vows :

the needy shall eat, and be satisfied : 27

they who seek JEHOVAH, shall praise him,

as, henceforth, their hearts shall be refreshed.

The inhabitants of the land, to its utmost limits, 28

shall repent, and return to JEHOVAH,

and all the tribes of the people shall worship him.

For JEHOVAH's is the kingdom ; 29

and of the people he is the ruler.

All the rich of the land shall eat, and worship ; 30

and those who are starving shall adore and be revived.

Posterity shall serve him ; and be reckoned his : 31

through generations, they shall come,

and declare his justice ; 32

to people yet unborn, what he hath done !

NOTES.

There are many difficulties in this psalm, which it is not easy to surmount. Some small corruptions have crept into the text; but not so many as some text-menders imagine. I have touched them with a tender hand; and never but when I found it absolutely necessary. The following notes will, I trust, make it intelligible to all capacities.

—Ver. 10. *Thou drewest me from the womb, &c.* This metaphorical language only signifies that David from his first infancy depended on God as on a father. There may be, however, some allusion to the mode of delivering women among the Hebrews. The father, probably, received the new-born infant on his knees. See Job 3. 12.—Ver. 13. *A multitude of bulls.* The bull is known to be a fierce animal; and those of Bashan, from its luxuriant pastures, were uncommonly so. The author, in this and the following verses, accumulates, under various metaphors, every sort of distress and danger that can befall a miserable man.—Ver. 17. I have added the words *a multitude of*, on the authority of almost all the antient versions; even of the Chaldee paraphrase.—Ib. *lacerating mine bands and my feet.* There is here a word in the original that has been a strange subject of controversy, which I shall examine in another place. I will here only say, that I deem the present reading genuine, and that Christian commentators have vexed it without a cause. The metaphor refers to the *dogs* in the first comma, for which reason I have, with Green, transposed the second, to make the simile more striking. They who have seen a poor deer torn in pieces by cruel hounds, will be able to form a proper idea of the metaphor.—Ver. 18. *all my bones they number.* The present text has: *all my bones I number*, or *may number*: but I am persuaded that the original reading was *they number*; which is that of all the antients, save Chald. I have elsewhere accounted for the alteration.—Ver. 22. *from the buffalo's horns.* This wild animal is more fierce and swifter than the common bull. Others render *unicorn*, that is, the *rhinoceros*.—Ver. 28. I was here under the necessity of paraphrasing a little; but I am persuaded I have given the meaning. This and the following verses incline me to believe that the psalm was composed during the rebellion of Absalom, when all the other tribes and a great part of Judah had revolted; but who, when David returned victorious, relented and returned to their duty.—Ver. 30. *all the rich, &c.* lit. *all the fat ones*; who, when they come to worship,

shall bring eucharistic sacrifices, out of which they shall give portions to the poor; so that those who would otherwise be in a starving condition would meet with refreshment, when they came to adore at the sanctuary: for such I take to be the meaning of the last comma of this verse, which cannot be literally rendered with any degree of perspicuity. It was usual for the great, and particularly for the prince, to distribute meat and drink among the people, and for that purpose to sacrifice a vast number of victims. See 2 Sam. 6. 19, and 1 K. 8. 5.—Ver. 31 and 32. I am not sure that I have rightly rendered these two verses: but I could make no other sense out of them, without altering my text; which I am always unwilling to do without a cogent reason.

PSALM XXIII.—al. XXII.

This psalm is a happy specimen of Hebrew poetry, and has been elegantly translated into verse, by Addison and others. It must have been composed after all David's first troubles were over; most probably in the beginning of his reign,

A PSALM OF DAVID.

I

JEHOVAH my shepherd I shall never want;

in verdant pastures he maketh me repose.

2

By gentle streams he leadeth me:

he recreateth my soul.

3

In direct paths he guideth me,

for his own name's sake.

But were I to walk in the dark vale of death;

4

I should dread no harm, while thou art with me:

thy staff and thy crook would comfort me.

A table thou hast spread before me:

5

in the face of my foes thou anointest mine head;

with liquor my cup overfloweth.

Ah! may thy bounteous mercy follow me

6

during all the period of my life;

may I dwell at the house of JEHOVAH,

for a length of days to come.

NOTES.

Ver. 1. *Jehovah my shepherd.* This metaphor naturally occurred to David from his first pastoral condition, and is most happily applied.

—Ver. 4. *in the dark vale of death*, i. e. a very dark and dismal vale.

—Ver. 5. *thou anointest mine head.* This has no allusion to the regal unction; but to the eastern custom of anointing the heads of great and noble guests with oil and other fragrant unguents; which was also customary among the Greeks and Romans. Christ indirectly reproaches the Pharisee who had invited him to dine with him, for the omission of this part of hospitality. See Luke 6. 46.

PSALM XXIV.—al. XXIII.

This psalm is thought to have been composed, when the ark was brought from the house of Obed-edom, to the place which David had prepared for it on Mount Zion.

A PSALM OF DAVID.

THE earth is JEHOVAH'S, with all its contents;
the globe with all its inhabitants:

for he it was, who founded it on the seas,
and upon the rivers established it.

Who shall ascend the mountain of JEHOVAH?
and who shall stand in his holy place?

The clean of hands, and the pure of heart;
who setteth not his mind on falsehood;
nor sweareth with intent to deceive.

HE shall receive a blessing from JEHOVAH;
and be justified by the God of his salvation.

Such is the race of those who seek him;
who desire thy presence, † O God of Jacob!

Ye gates! lift up your heads:
ye lofty doors! be lifted up:
that the king of glory may come in.

“Who is this king of glory?”
JEHOVAH, strong and mighty;

JEHOVAH, powerful in battle.

Ye gates ! lift up your heads ;

9

ye lofty doors ! be lifted up :

that the king of glory may come in, ..

“ Who is this king of glory ? ”

10

JEHOVAH, the God of hosts—

HE is this king of glory.

NOTES.

Ver. 7. *Ye lofty doors.* The common version is: “ye everlasting doors,” i. e. very antient; such as the gates of Jerusalem are supposed to have been. I think the Hebrew word has here another meaning, and refers either to the *loftiness* of the doors, or to their being *bigly drawn up*. They seem to have been *portcullises*; which were raised bigb, not opened wide, to admit those who entered.

PSALM XXV.—al. XXIV.

The title gives this psalm to David: but I am inclined to think this is a misnomer; and that it was composed by some minor poet during the Babylonish captivity. It is the first of the five psalms called alphabetic; because the verses are arranged according to the letters of the Hebrew alphabet, in number twenty-two: a species of writing, somewhat similar to our acrostics: but which, I am persuaded, was not known in the days of David. Some errors have crept into the text of most of those alphabetic psalms. The words have been sometimes ill divided, and mispointed; and whole members of the sentence been omitted. I have endeavoured, in imitation of Hare, Kennicott, and others, to restore the text: but never without warning the reader of these restorations. It will be easily perceived, that it is impossible to exhibit in a vernacular version the alphabetical arrangement of the original. I have, however, prefixed the forms and names of the Hebrew letters to the sentences to which they belong.

A PSALM OF DAVID.

I

N. ALEPH.

TO thee, JEHOVAH ! I raise my soul :
my God ! save thy servant trusting in thee.

2. BETH.

- 2 In thee I trust ; let me not be confounded ;
let not my foes exult over me.

3. GHIMEL.

- 3 Let none be confounded, who look up to thee :
be they confounded, who vainly prevaricate.

7. DALETH.

- 4 Make me know thy ways, JEHOVAH !
and teach me *to follow* thy paths.

7. HE.

- 5 Direct me to thy truth, and teach me :
for thou art the God of my salvation.—

7. VAU.

- 6 *And* to thee I daily look up,
‡ because of thy goodness, JEHOVAH ! !

7. ZAIN.

- 7 Remember, JEHOVAH ! thy tender mercies,
and thy kindnesSES of former days.

7. HETH.

- 8 The sins and crimes of my youth remember not ;
remember me, according to thine own bounty !

7. TETH.

- 9 Bountiful and righteous is JEHOVAH :
therefore he sheweth sinners the *right* track.

7. JOD.

- 10 The meek he directeth to justice ;
to the meek he pointeth out his way.

2. CHAPH.

- 11 All the paths of JEHOVAH are mercy and truth,
to those who observe his precepts and testimonies.

7. LAMED.

- 12 For the sake of thine own name, JEHOVAH !
pardon mine iniquity although great it is.

D. MEM.

Who is the man that revereth JEHOVAH? 13
to him he will show the most eligible way.

N. NUN.

That man shall enjoy prosperity; 14
and his seed shall inherit the land.

D. SAMECH.

The secret of JEHOVAH is for those who revere him; 15
and to them he maketh known his covenant.

Y. AIN.

Mine eyes are ever directed to JEHOVAH, 16
because out of the snare he can draw my feet.

D. PHE.

Regard me, and have compassion on me; 17
for desolate and miserable am I.

Y. TSADE.

The sorrows of mine heart are increased: 18
bring me out of my perplexities.

P. KOPH.

Meet my afflictions and my sufferings; 19
and pardon all my transgressions.

Y. RESH.

See, how mine enemies multiply: 20
and hate me with hate outrageous.

W. SHIN.

Preserve my life, and deliver me: 21
let me not be confounded, since in thee I trust.

H. THAU.

May integrity and justice protect me; 22
since on thee I depend, JEHOVAH.

O God! redeem Israel 23
from all his distresses.

NOTES.

Ver. 1. *My God*. These words, in the present Heb. text have been disjointed from ver. 1. and begin ver. 2. which destroys the alphabetic arrangement. This is not all: several words have been dropt after *My God*: and I can see nothing so probable as the words which I have supplied in Italics, from psalm 86. 2. which psalm resembles this so very much, that the one seems to be modelled on the other.—Ver. 6. Here again, a letter of the first comma has been dropt; and the whole second comma has been transposed to the end of ver. 7. This I have restored to its proper place, and supplied the letter wanting, represented in my version by *And*.—Ver. 19. This verse in the present Heb. begins not with a *koph*, but with a *resh*, which is the letter of the following verse. Another word therefore must be sought to rectify the mistake: and various substitutes have been thought of. Some think the word or words wanting should be *Cut short*, others prefer *Draw near*. I am clearly of opinion, with Michaëlis, that the word wanting is *Meet*. “Meet my afflictions, &c.” in the same sense as we say *to meet one’s wishes, desires, &c.*—Ver. 23. This is an extra verse; and may have been added by some transcriber.

PSALM XXVI.—al. XXV.

I see no reason to doubt of this psalm having been composed by David, in distress; that is, during the rebellion of Absalom. See ver. 7. and 8.

I

A PSALM OF DAVID.

- JUDGE thou my cause, JEHOVAH!
 for in mine innocence I have walked:
 since I trust in JEHOVAH! I shall not totter.
- 2 Search me, JEHOVAH! and bring me to the test;
 explore my reins and mine heart:
- 3 For thy bounty hath ever been before mine eyes,
 and according to thy truth I have walked.
- 4 I have never sat down with faithless men,
 nor associated with hypocrites.
- 5 I hate the company of the malevolent;

D 4

with the wicked I never fit down.
 I wash mine hands in innocence, 6
 when I approach thine altar, JEHOVAH !
 to make my voice be heard in thy praise, 7
 and to recount all thy wondrous works.
 I love, JEHOVAH ! the house where thou dwellest ; 8
 and the place of the tabernacle of thy glory.
 Aggregate not my soul with finners, 9
 nor my life with sanguinary men :
 who harbour malicious designs ; 10
 while their right hand is full of bribes.
 But, as I walk in mine innocence, 11
 redeem me and have mercy on me.
 When my foot shall stand on even ground ; 12
 I will, in the assemblies, bless JEHOVAH !

NOTES.

Ver. 3. *Thy bounty hath ever been before mine eyes, &c.* The meaning is, that he has made God's goodness and truth the model of his own.—
 Ver. 12. *When my foot shall stand on even ground, i. e.* when I shall be delivered out of my present situation, and be again restored to a state of security. Some modern translators paraphrase thus: *I now perceive that I shall be saved.*

PSALM XXVII.—al. XXVI.

Of the same stamp with the preceding one ; and most probably composed on the same occasion.

A PSALM OF DAVID.

I

JEHOVAH is my light, and my salvation :
 whom then shall I fear ?
 JEHOVAH is the safeguard of my life :
 whom then shall I dread ?

When to devour my flesh the malevolent advanced— 2
 those who persecuted me, and were mine enemies ;

they themselves stumbled, and fell back !

- 3 Should an host encamp about me,
mine heart would not be afraid :
should war be waged against me,
even then would I be confident.
- 4 One thing I ask of JEHOVAH,
and this I earnestly request ;
that I may dwell by the house of JEHOVAH,
all the days of my life :
to contemplate the beauty of JEHOVAH,
and in his palace search *for a place* :
- 5 where, in a covert, he may hide me in the evil day ;
may hide me in his interior tabernacle ;
and place me in perfect security.
- 6 Even now, he may exalt mine head
above all my surrounding enemies,
that I may offer, at his tabernacle,
sacrifices of praise ;
and sing and psalmodize to JEHOVAH.
- 7 Listen, JEHOVAH ! to my voice :
when I cry, have pity and answer me.
- 8 To thee mine heart speaketh :
my looks thy looks beseech :
hide not, JEHOVAH ! from me thy face :
shun not, in ire, thy servant :
thou art my refuge, abandon me not ;
nor forsake me, O God of my salvation !
- 10 Though my father and mother should forsake me,
let JEHOVAH take me up.
- 11 Teach me, JEHOVAH ! thy way ;
and guide me in the right path ;
on account of mine enemies :
- 12 to the will of mine enemies deliver me not.

} why has he no comment
to justify this wide deviation ?

When false witnesses rise up against me,
and iniquity layeth for me snares :

I think I shall no more see 13

JEHOVAH's favour in the land of the living.

Look up to JEHOVAH : 14

be firm, and courageous ;
and look up to JEHOVAH.

NOTES.

Ver. 2. *When to devour my flesh*, exaggeratively, as when we say *he would eat me up*. He seems here to allude to a prior period, when he was persecuted by Saul.—Ver. 5. *And place me in perfect security*. Lit. *And exalt me on a rock*: but there was no rock in the sanctuary; and this is a mere metaphor, which I thought I might render equivalently.—Ver. 12. In this and the following verse there is some confusion in the original. The words are badly divided, and one word evidently corrupted. The corruption, however, is readily removed by the change of a single letter. On this change I have formed my version; but am not quite sure that I have given the true meaning. To me the meaning seems to be, that when the psalmist considers the false testimony that is brought against him, and the snares that are laid for him, he has little hope of being again restored to temporal prosperity; but he instantly checks that desponding thought, and encourages himself to "look up to JEHOVAH."

PSALM XXVIII.—al. XXVII.

A pathetic prayer for himself and the people of Israel.

A PSALM OF DAVID. I

TO thee, JEHOVAH, my rock ! I cry !
be not thou deaf to my call :
lest if thou be silent, in my regard,
I become like those who go down to the pit.
Hear my supplications, when to thee I cry : 2
when mine hands I raise toward thy sanctuary.
Rank me not with the wicked and iniquitous ; 3

who speak peaceably to their neighbours,
while mischief is in their hearts.

- 4 Repay such, according to their deeds,
and according to their evil dispositions :
according to the works of their hands repay them,
recompense them according to their deserts.
- 5 Since they mind not the deeds of JEHOVAH,
nor care for the work of his hands :
he will overthrow, but never re-establish them.
- 6 Blessed be JEHOVAH ;
who heareth my supplications.
- 7 JEHOVAH is my strength, and my shield :
in him mine heart confideth.
When I am helped by him my heart exulteth ;
and with my songs him I celebrate.
- 8 JEHOVAH is the strength of his people ;
and the safe-guard of his anointed is he.
- 9 Save thy people ; and bless thine inheritance ;
and feed them, and exalt them for ever.

NOTES.

Ver. 8. There is a corruption here in the original, which runs thus : *Jehovab is their strength* ; followed by our English translators : but all the antients, save Chald., read otherwise ; agreeably to my version : *the strength of his people*. The addition of a single letter, which was easily dropt out of the text, makes this difference.

PSALM XXIX.—al. XXVIII.

This psalm contains a beautiful description of an eastern thunder storm. By Grobuis it is thought to have been composed after the defeat of the Syrians. 2 Sam. 8. 5.

A PSALM OF DAVID.

- 1 GIVE to JEHOVAH, ye great ones !
Give to JEHOVAH glory and power :

To JEHOVAH give the glory due to his name : and worship him with holy decorum.	2
The voice of JEHOVAH, upon the waters ! the God of glory thundereth !	3
JEHOVAH on the great waters ! The voice of JEHOVAH is full of power !	4
The voice of JEHOVAH is full of majesty ! The voice of JEHOVAH shivers the cedars !	5
JEHOVAH shivers the cedars of Lebanon ! maketh Lebanon skip like a calf ; and Sirion like a young buffalo !	6
The voice of JEHOVAH scattereth lightnings ! The voice of JEHOVAH shaketh the wildernesses :	7 8
the wildernesses of Kadesh JEHOVAH shaketh ! The voice of JEHOVAH shaketh the oaks, and bareth the trees of the forest :	9
while, in his palace, every thing speaketh his glory. Above the storm JEHOVAH sitteth ; and sitteth king for ever.	10
May JEHOVAH give strength to his people : may JEHOVAH bless his people with prosperity.	11

NOTES.

Ver. 3. *The voice of Jehovah upon the waters.* He alludes to the great or Mediterranean sea, whence the storm is supposed to proceed.—
 Ver. 6. *Maketh Lebanon skip*, &c. i. e. maketh the trees on it shake and bound. Sirion is the same with Hermon.—Ver. 9. *Shaketh the oaks.* The common version is, *maketh the binds to calve*: but I am persuaded that this cannot be the meaning; nor have I any doubt of either the *oak* or some other *tree* being the proper rendering, as I shall elsewhere endeavour to prove. Indeed, any other version destroys the harmony of the psalm, and the parallelism of the sentence.—Ver. 10. *While in his own palace*, &c. i. e. the *heavens*, above the clouds and storms, where he resideth in pure majesty, and reigneth as king for ever. This I take to be the true meaning of the text, which has been much misunderstood, and variously rendered.

PSALM XXX.—al. XXIX.

I A PSALM-SONG AT THE DEDICATION OF DAVID'S HOUSE.

- 2 I WILL extol thee, JEHOVAH, because thou
haft exalted me;
and haft not suffered my foes to rejoice over me.
- 3 JEHOVAH! my God! to thee I cried:
and thou, JEHOVAH! restoredst me to health.
- 4 From Hades thou broughtest back my soul;
preservedst me from descending into the pit.
- 5 Sing to JEHOVAH, ye his pious ones;
and commemorate, with praise, his holiness.
- 6 For, although in his frown there is rebuke,
there is life in his favour:
in the evening there may be sorrow;
but joy in the morning.
- 7 In my prosperity, indeed, I thought
I should never be shaken:
- 8 so firmly hadst thou, JEHOVAH!
been pleased to establish my mountain.
Thou withdrewest thy countenance—
I was suddenly dismayed!
- 9 Thee, JEHOVAH! I *then* invoked;
to JEHOVAH I made supplication:
- 10 "What gain, *said I*, from my blood,
"when I shall have gone down to the pit?
"will dust thee praise? will it preach thy truth?"
- 11 "Hear, JEHOVAH! and pity me:
"JEHOVAH! be thou mine helper."
- 12 Thou turnedst my mourning into mirth;
Thou strippedst me of my sack-cloth;
and clothedst me with a robe of joy!

Therefore I will praise thee, my glory ! 13
 nor will I ever be silent *in thy praise* :
 Thee, JEHOVAH ! my God ! I will praise for ever.

NOTES.

Ver. 8. *My mountain*. He alludes to Mount Zion; the *base*, as it were, on which his kingdom seemed so firmly to be fixed, that there was no danger of an overthrow. The Greek interpreters read another word, the English of which is *honour*; as if the psalmist had said, *thou badst so firmly established mine honour*: and this reading is preferred by some late translators. The other I think more poetical and expressive.—Ver. 13. *I will praise thee, my glory*! The present Hebrew runs thus: *Glory will praise thee, and will not be silent*. But the Syriac translator read both verbs in the first person; and I have no doubt of this being the original lection.

PSALM XXXI.—al. XXX.

*This psalm is generally thought to have been composed during
 Saul's persecution.*

FOR THE FIRST MUSICIAN : A PSALM OF DAVID. I

IN thee, JEHOVAH ! I put my trust ;	2
let me never be confounded :	
rescue me for thy justice's sake.	
Lend me thine ear—speedily rescue me—	3
be to me a tower of strength—	
a fortress for my preservation :	
for my rock and fortress art Thou !	4
For thy name's sake, lead and direct me :	
draw me out of the snare, my foes have laid for me,	5
for thou, JEHOVAH ! art my strength.	
To thee I recommend my life :	6
redeem me, JEHOVAH ! God of truth !	
Thou hatest the worshippers of idols :	7
but I in JEHOVAH put my trust.	8

- I will exult and rejoice in thy goodness—
when thou hast seen mine affliction,
adverted to the distress of my soul,
9 rescued me from the hand of mine enemy,
and set my feet in a freer space.
- 10 Pity me, JEHOVAH ! for in distress I am :
Mine eye, my soul, and my body
are wasted with vexation !
- 11 My life is consumed with sorrow,
and my years with sighing !
My vigour is exhausted by affliction,
and my bones are corroded *with grief* !
- 12 Of all my foes I am the reproach ;
to my neighbours a burthen,
to mine acquaintance a dread !
They, who see me abroad, shun me ;
- 13 as one dead I am forgotten :
I am out of remembrance,
like a vessel that has been lost.
- 14 When I hear the reproaches of the many,
terror encompassth me on every side ;
while against me they consult together ;
and lay plots to take away my life !
- 15 Yet in thee, JEHOVAH ! I confide :
I say : “ My God thou art :
- 16 “ My fate is in thine hands :
“ Rescue me from the power of my foes and per-
“ secutors.
- 17 “ Make thy countenance to shine on thy servant :
“ Save me, JEHOVAH ! for thy goodness’ sake ;
- 18 “ let me not be confounded, since thee I invoke.
“ Be the wicked confounded,
“ and drop silently down to Hadés !

“ dumb be the lips of falsehood— 19
 “ that speak harshly against the innocent,
 “ with haughtiness and contempt.”

How many, † JEHOVAH ! are the good things 20
 which thou reservest for those who revere thee—
 hast prepared for those who make thee their refuge,
 in despite of the sons of man !

In the covert of thine own countenance thou 21
 hidest them,

from the vexatious persecutions of man.
 Thou hidest me, in thine inmost sanctuary,
 from contentious detracting tongues.

Blessed be JEHOVAH ; who to me hath shown 22
 such wonderful favour, in a fortified city.

In my consternation, I had said : 23
 “ I am cut off from thy regard !”

But thou heardest my supplication,
 when to thee I cried !

Love JEHOVAH, all ye his pious ones : 24
 The faithful JEHOVAH protecteth :
 but repayeth with usury the insolent.

Be constant and courageous, 25
 all ye who trust in JEHOVAH !

NOTES.

Although this psalm is not hard to be understood by the Hebrew scholar, many passages are not easily rendered into any modern tongue. I have laboured to make them intelligible, without much deviation from the letter: yet a few explanatory notes may be not unnecessary. Ver. 9. *Rescued me from the band of mine enemy.* Lit. “ hast not shut me up in the hand of mine enemy :” but as negative propositions in Hebrew are often equivalent in sense to opposite positives, I deemed it better to use an equivalent, as more agreeable to what precedes and follows.—Ver. 12. Nothing could better paint the distressful situation of David, than the emphatic terms which he uses in this and the two fol-

lowing verses.—Ver. 20. The word *Jehovah* is authorized by Sep. Arab. and one MS.—Ver. 21. *Thou bidest me in thine inmost sanctuary.* This is to be considered as a mere metaphor; allusive, however, to the inner part, or Holy of Holies, of the real tabernacle.—Ver. 22. *In a fortified city.* The original here has been supposed by Houbigant, and others, to be corrupted; but I see no reason for such a supposition. The words refer, I think, to the city of Ziklag, which was by Achish assigned to David, and where he was no more molested by Saul.

PSALM XXXII.—al. XXXI.

This psalm seems to have been composed after David's repentance for his adultery with Uriah's wife, and the consequent murder of Uriah.—It is the second of the psalms called Penitential. The title is:

I AN INSTRUCTIVE PSALM OF DAVID.

HAPPY is he—

whose transgression is pardoned, and sin forgiven.

2 Happy is the man—

to whom JEHOVAH imputeth not iniquity;
and whose soul is void of deceit.

3 While I was deaf to remorse, my bones were wasted
from my roaring all the day long!4 for day and night thine hand aggrieved me;
my moisture was turned into summer-drought.5 My sin, at length, to thee I confessed;
mine iniquity I strove not to conceal.

I said: "To JEHOVAH I will own my trespasses:"
and straight thou remittedst the guilt of my sin.

6 Whosoever shall piously thus to thee pray,
(at a season when favour may yet be found)
him the greatest flood of waters shall not reach.7 Thou art my refuge—from trouble thou hast freed
me—

and given me cause for songs of deliverance.

" I myself (*saidst thou*) will instruct thee, 8
 " and shew thee the way thou shouldst go :
 " mine eye on thee I will keep.
 " That thou be not like a horse—like a mule— 9
 " which, untaught to the bridle and rein,
 " will not come near one, to be jaw-bound."
 Many are the sorrows of the wicked : 10
 but mercy will attend him who trusteth in JEHOVAH.
 In JEHOVAH be glad and rejoice, ye just ; 11
 and shout for joy, all ye upright in heart.

NOTES.

Ver. 6. *The greatest flood of waters*, i. e. the greatest calamities ; a very common Hebrew metaphor.—Ver. 9. The common rendering of this verse is to me unintelligible ; yet the meaning is obvious ; nor is there any need for correcting the text as it now stands. The bridles of that age were not like our bridles : they had neither bit nor chain. They were sorts of halters, or head-stalls, which are still used as bridles in some parts of this island. The metaphor is natural and expressive.—Ver. 11. This verse is by some thought to belong to the next psalm, and is there placed by Green and Street.

PSALM XXXIII.—al. XXXII.

In the Hebrew copy this psalm has no title, but in Sep. Syr. and Vulg. it is called

A PSALM OF DAVID.

I

REJOICE, ye just, in JEHOVAH :
 praise becometh the righteous.
 Praise JEHOVAH on the harp ; 2
 sing to him with the ten-stringed psaltery.
 Sing to him a new song : 3
 strike up a tuneful melody.
 For upright is the word of JEHOVAH ; 4
 and faithful are all his works.

- 5 He loveth justice and equity :
of the goodness of JEHOVAH the earth is full.
- 6 By the word of JEHOVAH the heavens were made ;
and all their hosts by the breath of his mouth.
- 7 The waters of the sea he collected, as in a bottle :
in store-houses he deposited the depths.
- 8 Let the whole earth revere JEHOVAH !
fear him, all the inhabitants of the globe !
- 9 For he spoke—and it was made !
he commanded—and it arose into existence.
- 10 JEHOVAH frustrateth the purposes of nations ;
disappointeth the designs of peoples.
- 11 The purpose of JEHOVAH standeth for ever :
the designs of his heart from generation to generation.
- 12 Happy the nation whose God is JEHOVAH ;
the people, he hath chosen for his heritage.
- 13 From the heavens JEHOVAH looketh down ;
beholdeth all the children of man :
- 14 from the place of his own residence,
vieweth all the inhabitants of the globe :
- 15 directing the bent of every heart ;
and attending to all their operations.
- 16 No king is saved by a numerous host,
nor hero by greatness of might :
- 17 impotent is the steed to save *his rider* ;
and, with all his strength, unable to rescue.
- 18 Lo ! the eye of JEHOVAH is on those who fear
him ;
on those who trust to his benevolence ;
- 19 to secure their lives from death,
and preserve them *even* in a famine.
- 20 Our soul's hope is in JEHOVAH :
our help and our shield is HE.

Therefore, in him our heart rejoiceth ; 21
therefore, in his holy name we trust.

Upon us, JEHOVAH ! be thy bounty, 22
according as we trust in thee.

NOTE.

Ver. 7. *As in a bottle.* The present Heb. has *as in a heap*. But all the antients, even the Chaldee paraphrast, read *as in a bottle*. A single letter, or single point, makes all the difference; and the parallelism is more striking from the ancient reading. The whole psalm is very beautiful.

PSALM XXXIV. al.—XXXIII.

This is the second alphabetical psalm ; by its title said to be
A PSALM OF DAVID, WHEN, ON CHANGING HIS I
BEHAVIOUR BEFORE ABIMELECH, *the latter* DROVE
HIM AWAY, AND HE ESCAPED.

N. ALEPH.

I WILL, at all times, blefs JEHOVAH :
his praise shall be constantly in my mouth.

B. BETH.

In JEHOVAH my soul shall boast : 2
let the afflicted hear, and rejoice.

G. GHIMEL.

Magnify, with me, JEHOVAH : 3
and let us, together, exalt his name.

D. DALETH.

I fought JEHOVAH, and he answered me ; 4
and delivered me from all my fears.

H. HE.

Look up to him, and be enlightened ; 5
and your faces shall never be ashamed.

VAU.

- 6 [For the life of his servants JEHOVAH redeemeth ;
and none shall be desolate that trust in him.]

I. ZAIN.

- 7 This afflicted one cried, and JEHOVAH heard :
and saved him out of all his troubles.

H. HETH.

- 8 The angels of JEHOVAH pitch their camp
round those who revere him—and them they save.

W. TETH.

- 9 O ! taste and see how good is JEHOVAH !
happy the man who trusteth in him.

Y. JOD.

- 10 Revere ye JEHOVAH, his devoted *servants* !
for to those, who revere him, nothing lacks.

Z. CHAPH.

- 11 Young lions may lack, and suffer hunger :
but they, who seek JEHOVAH, shall lack no good.

B. LAMED.

- 12 Come, sons *of man* ! listen to me !
the fear of JEHOVAH I will teach you.

D. MEM.

- 13 What man art thou, who desirest life,
and wishest to see days of prosperity ?

N. NUN.

- 14 Guard well thy tongue from evil,
and thy lips from speaking guile.

D. SAMECH.

- 15 Decline from evil, and do good ;
seek peace, and pursue it.

P. AIN.

The eyes of JEHOVAH are on the righteous ; 16
and his ears are attentive to their cry.

B. PHE.

The face of JEHOVAH is against evil-doers ; 17
to cut off their remembrance from the earth.

Y. TSADE.

† The righteous cry, and JEHOVAH heareth ; 18
and rescueth them from all their troubles.

P. KOPH.

JEHOVAH is high to the contrite of heart ; 19
and the broken-spirited he saveth.

Y. RESH.

Though many the afflictions of the righteous ; 20
yet from all of them JEHOVAH delivereth him.

W. SCHIN.

JEHOVAH guardeth all his bones : 21
not one of them shall be broken !

H. THAU.

The wicked shall die a bad death : 22
and those, who hate the just, JEHOVAH will destroy.

NOTES.

Ver. 6. This verse at present concludes the psalm : but its proper place is here.—Ver. 7. *This afflicted one.* He meaneth himself : as if he said : ‘ See here in me an example of God’s goodness.’—Ver. 18. The first two words are supplied from the antient versions.—Ver. 21. The last comma of this verse is applied in the Gospel of John 19. 36. to Jesus Christ.

PSALM XXXV.—al. XXXIV.

I *A PSALM OF DAVID,*

- PLEAD thou my cause, JEHOVAH ! against mine
opponents :
war thou with them, who war with me.
- 2 Lay hold on the shield and buckler ;
and stand up in my defence.
- 3 Nay, draw thy spear, and secure me
from the assault of my persecutors,
Say to me : “ I am thy salvation.”
- 4 May those who seek my life
be confounded and put to shame ;
repulsed and confounded be they,
who devise mine hurt !
- 5 Be they like chaff before the wind ;
disperfed by the angel of JEHOVAH !
- 6 May their way be dark and slippery ;
and may the angel of JEHOVAH pursue them !
- 7 For, without cause, have they laid for me a snare.
A pit, without cause, have they digged for me.
- 8 May unforeseen ruin overtake them ;
may the snare which they laid, lay hold on themselves ;
and may they tumble into destruction.
- 9 Then my soul shall be joyful in JEHOVAH :
and rejoice in being saved by him :
- 10 all my bones shall say : “ JEHOVAH ! who like thee ?
“ Who rescuest the afflicted from the stronger ;
“ the afflicted and destitute from the spoiler.”
- 11 False witnesses stand up against me ;
crimes to me unknown they lay to my charge.
- 12 For good they would repay me with evil,

by bereaving me of my life.

Although I, during their infirmity, 13

clothed myself in sackcloth :

with fasting I afflicted myself:

and to my bosom my prayer was turned :

although I acted the part of a friend, of a brother! 14

like one mourning his mother, I was heavily sad!

Yet in mine adversity they rejoiced, and associated— 15

smiters associated against me without my knowledge;

and, unceasingly, tore *my reputation* :

While they flattered me, they sneered obliquely : 16

they gnashed at me with their teeth.

JEHOVAH! how long wilt thou look on? 17

Rescue my life from their pernicious designs :

my dearest life from those young lions.

I will thank thee in the great assembly : 18

before a numerous people I will sound thy praise.

Let not my false foes rejoice over me, 19

my causeless enemies who wink with the eye.

Who speak not the words of peace ; 20

but, against the peaceable of the land,

they devise the words of deceit !

Against me they open wide their mouth, and say : 21

“ Ha ! ha ! our eye beholdeth *what we wished.*”

See thou this, JEHOVAH ! and be not silent : 22

JEHOVAH ! from me be not far.

Exert thyself, and be awake to my cause : 23

my God, and my Lord, *be awake* to my plea.

Judge me, according to my righteousness, 24

JEHOVAH, my God ! and let not those rejoice over me :

lest they say in their heart : “ We have had our wish.” 25

lest they say : “ We have swallowed him up.”

May all be confounded and brought to shame, 26

- who rejoice at my calamity :
 may they be covered with shame and disgrace,
 who magnify themselves against me.
- 27 Let those shout for joy, and be glad,
 who favour my righteous cause :
 and let them ever say :
 " May JEHOVAH be magnified ;
 " who hath favoured the cause of his servant."
- 28 So shall my tongue talk of thy justice ;
 and daily resound thy praise.

NOTES.

Ver. 13. *But I during their infirmity.* He seems to allude to the attention which he was wont to pay to Saul : when he was vexed with an evil spirit.—Ibid. *To my bosom my prayer was turned.* When the orientalists pray seriously in grief, they hide their face in their bosom : and to this custom the psalmist here alludes. The sister of St. Benedict is said, by Gregory, to have prayed, in this manner, for a storm to detain her brother.—Ver. 15. *Smilers.* The present Heb. copy has *the smited* : but the change of a letter turns the passive participle into an active : which the sense requires.—Ver. 16. *While they flattered me, &c.* I recede here from all interpreters : but I only change a single letter (nor that without authority) in the text : which is thus made intelligible and consistent. Our common English version is, "with hypocritical mockers in feasts," &c.—Liturgy : "With the flatterers were busy mockers, &c."—Ver. 19. *Who wink with the eye.* It is hard to say, whether this be meant of a deceitful wink ; or an ill-natured squint : I should think the former, from the context.

PSALM XXXVI.—al. XXXV.

- I FOR THE FIRST MUSICIAN ; A PSALM OF DAVID,
 THE SERVANT OF JEHOVAH.
- 2 REBELLION lodgeth in the heart of the wicked :
 the fear of God is not before his eyes :

nay, in his own eyes he flattereth himself,	3
lest he should discover and detest his iniquity.	
The words of his mouth are iniquity and deceit :	4
he hath ceased to be wise—to do good.	
On his couch he deviseth mischief :	5
he persisteth in a way not good :	
of evil he hath no abhorrence.	
Thy benignity, JEHOVAH, is felt in the heavens—	6
Thy veracity reacheth to the skies :	
Thy justice is <i>steady</i> as the oldest mountains :	7
thy judgments are a deep abyss :	
man and beast thou preservest, JEHOVAH !	
How admirable, O God ! is thy benignity !	8
The sons of man trust under the shade of thy wings ;	
are inebriated with the good things of thine house ;	9
and a torrent of delights thou makest them drink.	
For with thee is the fountain of life :	10
and by thy light we are illuminated.	
Continue thy goodness to those who own thee :	11
and thy justice to the upright of heart.	
Let not the foot of the proud approach me,	12
nor the hand of the wicked disturb me.	
Lo ! the workers of iniquity are fallen ;	13
are cast down, and are unable to rise.	

NOTES.

Ver. 3. appears to me to have been misunderstood by all the translators, except the Syriac : who has admirably well paraphrased his text : “ It is an odious thing to him to leave and hate his sins.” Our common English version is : “ For he flattereth himself in his “ eyes until his iniquity be found to be hateful.” I shall not here trouble the reader with other conjectural versions.—Ver. 6, 7. These metaphorical expressions import this simple truth, That the goodness, veracity, and justice of God are felt through the whole universe.

PSALM XXXVII.—al. XXXVI.

This is the third alphabetic psalm: but here each of the Hebrew letters includes two verses, or four hemistichs: although, through the carelessness of transcribers, the order has been somewhat deranged. Yet I cannot think that it has been mutilated to such a degree as Kennicott and others have imagined. The transposition of two stichs, in my opinion, and the interchange of two very similar letters, restore the text to its primitive integrity.

I

A PSALM OF DAVID.

M. ALEPH.

- FRET not on account of the wicked;
nor envy the workers of iniquity:
2 for soon shall they be cut down like the grass,
and wither like the green herbage.

2. BETH.

- 3 Trust in JEHOVAH; and do what is good:
so shalt thou dwell in the land, and feed securely.
4 Place thy delight in JEHOVAH—
and he will grant thee thy heart's desires.

3. GHIMEL.

- 5 Refer thy cause to JEHOVAH:
on him rely—and he will act for thee:
6 will make thy justice appear as the light,
thy righteousness as the noon-day brightness.

7. DALETH.

- 7 Repose thou on JEHOVAH:
and in him place thy trust:
8 fret not at him who prospereth—
at the man who planneth deceit.

7. HE.

- 9 8 Forbear from wrath—avoid anger—
be not even angry with the wicked:

for the wicked shall be utterly cut off : 9 10
 but they who rest on JEHOVAH shall inherit the
 land.

I. VAU.

Yet, yet awhile—and the wicked shall be no 10 11
 more—
 Thou mayst look for his place, but he shall not be
 found.
 But the meek shall inherit the land, 11 12
 and rejoice in the plenitude of peace.

I. ZAIN.

The wicked man plotteth against the just ; 12 13
 and gnasheth at him with his teeth :
 but he is laughed at by JEHOVAH : 13 14
 who seeth, that his day is coming on.

II. HETH.

The wicked draw the sword, and bend the bow, 14 15
 to overthrow the meek and needy—to slay the up-
 right!—
 Their sword shall enter their own heart, 15 16
 and their bow shall be broken in pieces !

II. TETH.

Better to the just man is a little, 16 17
 than all the abundance of the wicked :
 for the arms of the wicked shall be broken : 17 18
 but JEHOVAH supporteth the righteous.

I. JOD.

JEHOVAH careth for the days of the innocent, 18 19
 and their heritage shall be perpetual :
 In the evil hour they shall not be confounded : 19 20
 in the days of famine they shall be satisfied.

D. CHAPH.

21 20 The wicked and the foes of JEHOVAH shall
perish :

like the fire of furnaces they shall be dissolved into
smoke :

22 22 †for as the blessed by him shall inherit the land ;
‡so the cursed by him shall be cut off.

b. LAMED.

23 21 The wicked man borroweth, but repayeth
not :

but the just man is a liberal giver :

24 26 †he is daily liberal and lending :
which brings on his seed a blessing |.

D. MEM.

25 23 The steps of the virtuous are directed by JE-
HOVAH,

and in his way he placeth his delight :

26 24 He may fall, but he shall not be prostrated :
for JEHOVAH upholdeth his arm.

J. NUN.

27 25 I once was young—
I am now grown old—

28 but I never saw the just man abandoned ;
nor his posterity begging bread.

D. SAMECH.

29 27 Depart from evil—and do good :
so shalt thou long inhabit *the land*.

30 28 For JEHOVAH loveth righteousness ;
and will never abandon his pious ones.

Y. AIN.

31 They are ever under his protection :
but the seed of the wicked shall be cut off.

The just shall inherit the land, 29 32
and inhabit it in perpetuity.

D. PE.

The mouth of the just talketh wisely : 30 33
and his tongue speaketh judiciously.
The law of JEHOVAH is in his heart : 31 34
his foot-steps never stagger.

Y. TSADE.

The wicked man watcheth the just man, 32 35
and seeketh occasion to slay him.
JEHOVAH will not leave him in his power, 33 36
nor condemn according to his sentence.

P. KOPH.

Rely on JEHOVAH— 34 37
and keep his way :
and he will raise thee to the possession of the land : 38
whilst thou shalt see the destruction of the wicked.

L. RESCH.

I have seen the wicked man formidable ; 35 39
and expanding himself like a green cedar :
but he passed away, and was no more : 36 40
I sought for him, but he was not found.

W. SCHIN.

Observe the innocent, and behold the 37 41
righteous :
how his last end is always prosperous !
while transgressors are utterly destroyed,
and the last end of the wicked is excision. 38 42

Π. THAU.

The salvation of the just is from JEHOVAH : 39 43
he is their strength in the time of distress.

44 40 JEHOVAH will help and deliver them from the
wicked;
will save them, because in him they trusted.

NOTES.

Ver. 7. The verses here and henceforth have been badly divided; and this has given rise to the notion that some of the stanzas are defective. I have risked a new division, by which the supposed deficiencies are made up; and the whole number of verses, by that mean, amount, as they ought to do, to forty-four; being just double the number of the letters of the Heb. alphabet.—My verses are numbered in the inmost column. The other is the present order.—Ver. 20. with me 21. *like the fire of furnaces.* I have here made a small conjectural emendation, because without that I could not make sense of the comma: which in our common version is rendered “as the fat of lambs.” The antient interpreters vary.—Ver. 22. Our division of verses here coincides: but this happens from the transposition of two lines; which are at present most awkwardly placed after ver. 21.—Ver. 26. with me 24. I have transposed these two lines for the same reason assigned for the above transposition: and I believe every reader will perceive that they are here more suitably placed.—Ver. 35. with me 39. *like a green cedar.* I follow the reading of Sep. Vulg. Arab. The present text has a word that has been variously rendered. Our English translators: “like a green bay-tree.” Others, like an *indigenous tree*: that hath never been transplanted, and therefore (say they) grows and spreads the more vigorously.—I much prefer the other reading.—Ver. 36. with me 40. *But he passed away.* So the present text, and so the Chaldee paraphrast: but Sep. Syr. Vulg. Arab. seem to have read in the first person: *I passed by.* I see no reason for altering the present reading: although the other is not at all improbable.

PSALM XXXVIII.—al. XXXVII.

This is called the third Penitential psalm. It is certainly a most plaintive one, and must have been composed in some grievous affliction. Its title is:

I A PSALM OF DAVID: TO BRING HIM TO
REMEMBRANCE.

2 JEHOVAH! in thine ire reprove me not
nor in thy warm wrath chastise me.

- In me thine arrows have stuck fast ; 3
and thine hand hath been heavy upon me.
No soundness in my flesh, because of thy wrath ! 4
nor rest in my bones, because of my sin.
For my afflictions hang over mine head ; 5
like an heavy load, they are too much for me to bear.
My bruises stink—are putrefied— 6
the consequence of mine own folly.
With my body bent down exceedingly, 7
I go mourning all the day long :
for my bowels are full of burning heat, 8
and there is no soundness in my flesh.
I am weakened, and greatly wasted : 9
I roar out from the agitation of my heart.
JEHOVAH ! thou knowest my whole desire : 10
from thee my sighs are not hidden.
My heart panteth—my strength faileth me : 11
the very light of mine eyes is not with me.
They, who were my familiar friends, 12
keep now at a distance, from my sores :
and my next neighbours stand far aloof !
While they, who seek my life, lay snares ; 13
they, who seek my hurt, speak malicious things,
and meditate deceits all the day long.
But I am like a deaf man, who heareth not : 14
like a dumb man, who openeth not his mouth :
I am like one, who heareth nothing, 15
and in whose mouth there are no retorts.
For in thee, JEHOVAH ! I place my trust : 16
thou wilt hear, for me—JEHOVAH ! my God !
“Left (said I) they rejoice over me, 17
“and exult at the slipping of my foot :
“for I am just ready to totter !” 18

- Yet my sorrow is constantly before me—
- 19 mine iniquity I have fairly confessed ;
and am solicitous about my sin.
- 20 Mean-while, mine enemies live and thrive ;
and they who causelessly hate me, multiply :
- 21 they, who repay good with evil, traduce me,
for following that which is good !
- 22 Forfake me not, JEHOVAH ! my God !
from me be never at a distance :
hasten to mine aid, JEHOVAH ! my Saviour !

NOTES.

Ver. 18. *I am just ready to totter.* Others, with Sep. and Vulg. render *I am prepared for stripes.* The former rendering appears the better : only the comma should be separated from ver. 18. and joined to ver. 17.—Ver. 20. *mine enemies live and thrive.* The Septuagint seem to have read differently ; and render *mine enemies without cause :* which some modern interpreters think preferable. I see no reason for disturbing the present Heb. text.

PSALM XXXIX.—al. XXXVIII.

This psalm turns partly on the same subject with psalm 37. The musician mentioned in the title is doubtless the same who is classed with Heman. 1 Chron. 16. 41.

I FOR THE FIRST MUSICIAN, JEDUTHUN : A
PSALM OF DAVID.

- 2 I SAID : “ I will take heed to my ways,
“ that I may not sin with my tongue :
“ a muzzle I will keep on my mouth,
“ while the wicked prosper, before me.”
- 3 So I remained in dumb silence,
I was silent at *their* prosperity.
But when mine own sorrow increased,
- 4 and mine heart was hot within me ;

- the fire at last was so excessive,
 that I spoke with my tongue and said :
 " Make known to me, JEHOVAH ! mine end, 5
 " and how short the number of my days,
 " that I may know how perishable I am." .
 Lo ! my days thou hast made but a span ! 6
 and mine age is as nothing before thee !
 Surely, nought but vanity
 is every existing man !
 Man, surely, pursueth a shadow ! 7
 he accumulateth, but knoweth not for whom !
 What then, JEHOVAH ! can I expect ? 8
 Mine whole expectation is in thee.
 Oh, from all my transgressions acquit me ! 9
 Madest thou me a reproach to fools ?
 I was silent, and opened not my mouth : 10
 because thou so ordained'st it.
 But remove from me thine own scourges— 11
 by a stroke of thine hand I am undone !
 When thou chastifest a man for iniquity, 12
 thou makest his delights consume like a cancer !
 Surely, the whole of human life is vanity. 13
 Hear my supplication, JEHOVAH !
 incline thine ear to my cry :
 be not deaf to my tears.
 For with thee I am as a stranger, 14
 a sojourner—like all my forefathers.
 Spare me, that I may recover strength,
 before I go hence—and be no more.

NOTES.

Ver. 3. *I was silent at their prosperity.* Our common version is :
 " I held my peace *even* from good : " to me unintelligible. The Heb.
 might perhaps be rendered : " I abstained from good : " i. e. from

every sort of enjoyment : and some modern interpreters have adopted that meaning : but the context seems to require the meaning which I have given. Only the next comma must be separated from this verse, and added to verse 4. This makes the sense clear and consistent. The psalmist repines not at the prosperity of the wicked ; but deprecates chastisement immediately inflicted on him by the hand of God.—Ver. 9. If the last comma of this verse be not likewise disjoined from it, I cannot see how any tolerable sense can be made out of it : but join it to ver. 10, and consider the whole as a resumption of what had before been said in ver. 3, and all will be plain and congruous. Compare the whole book of Job. For the rest, I must warn the reader, that in rendering the last comma of ver. 9. I follow the reading of Sep. Vulg. Arab.—Ver. 12. *like a cancer*. Others, *like a moth*. Sep. *like a spider*.

PSALM XL.—al. XXXIX.

This is partly a psalm of thanksgiving, and partly of supplication. The time of its composition is uncertain. Some parts of it have been supposed to relate to Jesus Christ ; and ver. 7. is applied to him by the author of the Epistle to the Hebrews. The title is,

I FOR THE FIRST MUSICIAN: A PSALM OF DAVID.

- 2 I HAVE stedfastly looked up to JEHOVAH ;
and he hath listened, and heard my cry :
- 3 hath brought me out of the pit of misery,
out of the dregs of miry mud :
and, by setting my foot upon a rock,
hath made all my goings sure.
- 4 He hath put in my mouth a new song ;
a song of praise to our God.
Many shall see—and shall revere—
and shall put their trust in JEHOVAH.
- 5 Happy the man who trusteth in JEHOVAH,

and regardeth not insolent impostors.

Very many, JEHOVAH ! my God ! 6
are the wonderful works thou hast done—
thy friendly purposes, toward us,
are beyond all estimation.

To thyself I would declare and rehearse them,
but they are more than can be numbered.

Yet for this, thou desirest not sacrifice nor donative : 7
(for mine ears thou hast opened to thy behest)
neither holocaust nor sin-offering requirest thou.

Then I said : " Lo ! I come at thy meaning : 8

" In the written volume it is prescribed to me :

" TO DO WHAT IS PLEASING TO THEE." 9

This, my God ! is my delight :

for thy law is in the midst of my bowels.

In the grand assembly I have proclaimed thee just : 10

lo ! my lips, from this I have never restrained.

Thou thyself, JEHOVAH ! knowest it.

Thy justice I hide not within my heart ; 11

thy truth and thy saving mercy I proclaim :

I conceal not from the grand assembly

thy truth and thy benevolence.

Withdraw not, JEHOVAH ! from me thy bounty ; 12

may thy benevolence and truth ever be my guard :

for evils innumerable environ me : 13

mine afflictions have so overpowered me,

that I cannot bear the fight of them.

They are more than the hairs of mine head !

and, therefore, mine heart forsaketh me !

Be pleased, JEHOVAH ! to rescue me : 14

JEHOVAH ! come speedily to mine aid.

May all those be confounded and covered with shame, 15

who seek to take away my life !

- backward may they speed, and be confounded,
 who wish evil to me !
- 16 may they be overwhelmed with sudden flame,
 who say of me : " Ahah ! ahah ! "
- 17 *But* let all those, who seek thee,
 be joyful and rejoice in thee :
 let those who delight in being saved by thee,
 say : " Be JEHOVAH, for ever, magnified ! "
- 18 When I am afflicted and destitute,
 may JEHOVAH consider my case !
 Thou art my helper and deliverer :
 my God ! make no delay.

NOTES.

Ver. 4. *Many shall see*, &c. The meaning is : That many, by seeing God's merciful dealings to David, shall be induced to revere the same God, and put their trust in him.—Ver. 6. The last part of this verse is commonly rendered : " and thy thoughts *which are* to us-ward : they cannot be reckoned up in order unto thee : " which who understands, may. I believe I have given the true meaning ; by dis-joining a word from the first comma, and adding it to the second.—Ver. 16. *Ahah !* This is an interjection of contemptuous triumph ; which David's enemies are supposed to utter, by way of insult.

PSALM XLI.—al. XL.

This psalm appears to have been composed during the revolt of Absalom ; and about the time when David was so seasonably succoured by Shobi, Machir, and Barzillai ; to whom he probably alludes in the whole first paragraph :

I FOR THE FIRST MUSICIAN: A PSALM OF
 DAVID.

- 2 HAPPY is he, who attendeth to the distressed :
 him JEHOVAH will rescue in the time of trouble.
- 3 JEHOVAH will preserve him, and keep him alive ;

will make him happy upon the earth;
and will not give him up to the will of his enemies.
On his bed of sickness, JEHOVAH will comfort him; 4
during his infirmity, he will shake his whole couch.

When I said: "JEHOVAH! have pity on me: 5
"heal me—although against thee I have sinned:"
mine enemies, *then*, spoke evil of me: 6

"When shall he die, and his name perish?"
And if one came to see me, he spoke falsehood, 7
whilst his heart was collecting iniquity;

which, as soon as he went forth, he uttered!
All who hated me, con-whispered against me: 8
against me they devised my ruin.

"A lawless deed (said they) sticketh to him: 9
"from where he lieth, he shall never rise!"

Nay, my familiar friend, in whom I trusted— 10
he who ate of mine own bread—
Even he egregiously betrayed me.

But thou, JEHOVAH! have pity on me: 11
raise me up, that I may requite them.

By this shall I know, that thou favourest me, 12
if mine enemies triumph not over me:
if thou support me in mine innocence, 13
and replace me in thy presence for ever.

Blessed be JEHOVAH, the God of Israel, 14
from eternity, to eternity, Amen, and amen!

NOTES.

Ver. 4. *he will shake his whole couch*, i. e. make it easy for him, by turning and shaking it.—Ver. 9. *a lawless deed*. The common version is "an evil disease:" but the meaning I take to be: *a lawless deed*—namely, David's sin in the case of Uriah: which his enemies now assign as the cause of his present calamity: as if they said:

“His sin hath, at length, overtaken him,” &c.—Ver. 10. *Even he egregiously betrayed me*: commonly rendered, “even he lifted up his heel against me.” But I am persuaded that the Heb. word here signifies not *heel*, but *deceit, treachery*.—Ver. 13. *replace me in thy presence*, i. e. restore me to Zion and thy sanctuary.—Ver. 14. seems to be a sort of doxology, added by the compiler of the psalms; who divided them into five parts; the first of which is concluded by this psalm.

PSALM XLII.—al. XLI.

This and the following psalm, which make but one in 46 MSS. seem to have been composed by David, during his flight from Absalom; and not long before the decisive battle in the forest of Ephraim. See 2 Sam. 7.

**I FOR THE FIRST MUSICIAN; A DIDACTIC, BY
THE SONS OF KORAH.**

- 2** AS the hart panteth after streams of water;
so panteth my soul after thee, O God!
- 3** For God, the living God, my soul thirsteth;
when shall I come and behold his face?
- 4** My tears are my food, by day and by night:
while my foes are daily saying to me;
“Where now is thy God?”
- 5** My soul I pour out, when I call to mind those
days;
in which I was wont to frequent thy tabernacle,
'midst shouts of joy, and the praises of a festal
throng.
- 6** But why, my soul, art thou dejected;
why thus disquieted within me?
Trust in God—that yet I shall praise him,
as my saviour, as well as my God.

Although my soul be dejected within me, 7
I remember thee, from the land of Jordan ;
from the steep Hermonian mountains.

As *here* deep re-echoeth to deep, 8
from the sound of thy cataracts :
so thy breakers and billows have all passed over me.

Yet, by day, I proclaim the goodness of JEHOVAH : 9
and, by night, I sing praises to the living God.

To God I say : “ My rock *art thou*. ” 10

“ Why hast thou forgotten me ?

“ Why go I *thus* mourning from the oppression of the
“ foe ? ”

The reproach of my foes is a sword in my bones ; 11
while they are daily saying to me :

“ Where now is thy God ? ”

But why, my soul, art thou dejected ? 12

and why thus disquieted within me ?

Trust in God—that yet I shall praise him,
as my saviour, as well as my God.

PSALM XLIII.—al. XLII.

JUDGE me, O God ! and plead my cause, 1
against a people void of pity :

from the deceitful and unjust man deliver me.

Since thou art the God of my strength, 2
why wilt thou cast me off ?

Why go I *thus* mourning, from the oppression of the
foe ?

Display thy light and truth, that they may guide me ; 3
and conduct me to thine holy mountain and tabernacle.

I will then approach the altar of JEHOVAH, 4

the God of my joy and exultation :
and on the harp will I praise thee,
JEHOVAH ! my God !

Why, my soul, art thou dejected ?
and why thus disquieted within me ?
Trust in God—that yet I shall praise him
as my saviour, as well as my God.

5

NOTES.

Psaln 42. ver. 5. *My soul I pour out, i. e. I vent my grief.*—Ver. 6. This is a beautiful apostrophe, repeated after every part of the plaint.—Ver. 7. *From the land of Jordan.* He means that tract of land to the east of the sources of the Jordan, in the land of Bashan, where David then sojourned.—Ib. *from the steep Hermonian mountains,* lit. *from the Hermons, from the steep mountain.* Mount Hermon is a long ridge of high hills called the *Antilebanon*; and is here expressed plurally *Hermons*; as we say the *Alps* and the *Appenines*. For the rest, the last comma of this verse is commonly rendered either “from the little mountain;” or, as in our common version: “from the hill Miffar.” I have ventured to change a letter in the original, and rendered the word *steep*: which corresponds better with the context, and is more suitable to the whole scene. It was the image arising from the sight of the cascades falling down the steeps of Hermon, and resounding from one bason to another, that suggested the beautiful metaphor expressed in the last line of ver. 8.—Ver. 9. I have here risked a small conjectural emendation of the text, in order to make sense of it. As it now stands, take our common version of it: “Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me, and my prayer, &c. which I confess I do not understand.—Ib. *to the living God.* There is here a various reading in the copies. The text and most of the antient versions have *the God of my life*: but 14 mss. with Syr. have *the living God*; which I prefer.

PSALM XLIV.—al. XLIII.

This psalm could not be written by David. It seems to have been composed during the captivity; or perhaps, as Calvin supposed, during the persecution of Antiochus Epiphanes: and, in this supposition, Mattathias may have been its author. See 1 Mac. ch. 1. and 2.

FOR THE FIRST MUSICIAN: A DIDACTIC, BY 1
THE SONS OF KORAH.

O GOD! with our ears we have heard, 2
to us our fathers have related—
what deeds thou didst in their days—
in the days of antient date.

With thine own hand thou expelled'st nations, 3
and in their stead thou planted'st them.

Other peoples thou extirpated'st:
but them thou madest to shoot forth.

For not by their sword possessed they the land; 4
nor were they victorious by their own arm;
but through thy right hand, and thine arm;
and because thou wert pleased to favour them.

Thou, O God! who art still our king, 5
ordain thou salvation for Jacob:

that, through thee, we may push back our enemies; 6
and in thy name trample down our opponents;

for in our own bow we trust not; 7
nor can our own sword save us.

'Tis thou must save us from our enemies; 8

'Tis thou, must confound those who hate us.

In God we have ever gloried: 9

and thy name is our constant theme of praise.

- 10 Yet thou hast cast us off, and put us to shame ;
and goest not forth with our armies.
- 11 Thou makest us to retreat before the foe,
and they, who hate us, make us their prey.
- 12 Thou givest us up, like a flock, to be devoured ;
and among the nations thou disperdest us.
- 13 Thou sellest thine own people, without gain ;
and enrichest not thyself from their barter.
- 14 Thou makest us the reproach of our neighbours,
a theme of scorn and derision to all around us.
- 15 Thou makest us a bye-word among the nations ;
a matter of head-shaking among the peoples.
- 16 All the day long our ignominy is before us,
and confusion covereth our countenances ;
- 17 from the voice of the carping reviler ;
from the face of the vindictive foe !
- 18 All this hath come upon us :
yet thee we have not forgotten ;
nor violated thy covenant.
- 19 From thee our hearts have not revolted,
nor our feet declined from thy path :
- 20 although thou hast thrust us into a place of desola-
tion,
and over-covered us with the shadow of death.
- 21 If we should forget the name of our own God,
and stretch out our hands to a stranger God :
- 22 would not *our* God investigate this ?
he who knoweth the secrets of the heart ?
- 23 Yet, for thy sake we are daily slain !
are counted, as a flock, for slaughter.
- 24 Arise ! why sleepest thou, JEHOVAH !
awake, neglect us not for ever.
- 25 Why wouldest thou hide thy countenance ?

forget our affliction and oppression ?
 For humbled to the dust is our soul ; 26
 to the earth our body adhereth !
 Arise, our aid ! and redeem us— 27
 for thine own goodness' sake.

NOTES.

Ver. 3. *But them thou madest shoot forth.* The whole metaphor is taken from the vine, or some other luxuriant tree. In our common version, "and cast them out," the parallelism is lost, and the beauty of the sentence disappears.—Ver. 5. *our king.* The Heb. has *my king* : but as the psalmist speaks in the name of his nation, the plural number is preferable in English : as in numerous other instances.—Ver. 20. *a place of desolation.* Commonly rendered "the place of dragons."

PSALM XLV.—al. XLIV.

This psalm is evidently an epitalamium, or marriage song ; and seems to have been composed by some courtly bard, when Solomon took to his bed a daughter of the king of Egypt ; as his principal sultana. The title is singular.

FOR THE FIRST MUSICIAN ; UPON THE HEXA- I
 CHORD ; A DIDACTIC LOVE-SONG ; BY THE
 SONS OF KORAH.

MINE heart teemeth with a pleasant theme. 2
 I will utter the poem which I have made for the king :
 my tongue shall be like the reed of a nimble scribe.
 The fairest of men art thou : 3
 grace is diffused on thy lips :
 for God hath ever blessed thee.
 Gird on thy sword, thou mighty man ! 4
 thy glory and thine ornament :
 and, thus decorated, ride prosperously on, 5
 in the cause of truth and oppressed justice.
 Let thy right hand dart terrors :

- may peoples fall down before thee !
- 6 may thy shafts, so sharp, pierce
the hearts of the king's enemies !
- 7 Thy throne may God establish for ever !
Thy regal sceptre is a sceptre of equity :
- 8 thou lovest justice, and hatest wickedness :
therefore **JEHOVAH**, thy God,
hath anointed thee with the oil of joy,
more abundantly than any of thy compeers.
- 9 Myrrh, signaloes, and cassia,
from vases of Armenian ivory,
perfume all thy garments.
- 10 Daughters of kings are among thy darlings !
At thy right hand is placed the queen,
arrayed in robes of Ophir-gold.
- 11 Listen, royal princefs ! be attentive, and lend **thine**
ear :
Forget thine own people and thy father's house :
12 since the king is captivated by thy beauty.
He *now* is thy lord : to him bow down :
13 so shall Tyre bring to thee its gifts,
and the rich to thee pay their court.
- 14 All-glorious is the queen in her apartment :
her robe is bespangled with gold.
- 15 To the king she shall be brought in brocade,
attended by her virgin-companions.
To thee shall they be brought, and introduced :
16 with joy, rejoicing and exultation,
they shall enter the palace of the king.
- 17 The place of thy fathers shall be supplied by sons,
whom thou shalt make chiefs through all **the**
land.
- Thy name I will render memorable

through all future generations :
so that peoples shall praise thee,
for ever and ever.

NOTES.

I trust I have done, nearly, justice to this very beautiful ode, without much deviating from the letter : which however was sometimes necessary, on account of the great difference of the two idioms. I have made one or two slight emendations of the text ; but not merely conjectural. It would be tedious here to assign the reasons, which the mere English reader would hardly understand : so I leave them to be explained in my Critical Remarks.—Ver. 2. *My tongue shall be like the reed of a nimble scribe.* This is highly expressive of poetical enthusiasm. He is to compose as fast as an expeditious writer could take down his words. For the rest, a *reed* was then, and still is in the East, the instrument with which one writes.—Ver. 5. *ride prosperously on.* The poet places his hero on his royal car, arrayed in splendid armour, ready to protect innocence or punish guilt.—Ib. *Thy right hand shall dart terrors.* A bold Pindaric image. Horace has a line much resembling it in his second ode, which to the classic reader will naturally present itself.—Ver. 10. *Daughters of kings are among thy darlings.* Several of Solomon's wives were of royal birth.—Ib. *the queen*, i. e. the chief favourite sultana ; most probably the king of Egypt's daughter.—Ver. 14. This and the two next verses contain a fine description of Oriental manners, The queen, before she be led to the king's apartment, is gorgeously dressed in her own ; and thence proceeds with her female train to the royal palace.—Ver. 17. This is a prayer and promise of connubial fecundity, which the poet makes to the prince —Ver. 18. *Thy name I will render memorable.* The Greek translator seems to have read differently ; and renders *they*, i. e. thy sons, *shall commemorate thy name* : and this reading is preferred by some moderns. But there is no need for disturbing the text. The poet alludes to his own performance, which is to eternize the name of his sovereign.

PSALM XLVI.—al. XLV.

Venema and others think this psalm was composed in the days of Hezekiah, when Jerusalem was threatened by the Syrians. I would rather refer it to the battle gained over the Ammonites and Moabites by Josbaphat, when he returned with his victorious army to Jerusalem "with lutes and harps and trumpets, &c."
See 2 Chron. 20. 28.

1 FOR THE FIRST MUSICIAN, OF THE SONS OF
KORAH, TO BE SUNG ON THE ALAMOTH.

2 GOD is our hope and our strength ;
a most ready helper in time of distress.

3 Therefore we will not be afraid,
should the earth itself be shaken,
and mountains be tossed into the sea :

4 should its waters roar, and be troubled ;
and mountains quake from its swell.

5 A limpid river with its streamlets,
shall gladden the city of God,
the sacred abode of the most high :

6 God being in the midst of it,
it shall never be shaken :
for God shall come early to its aid.

7 When nations raged, and kingdoms were in
motion,
he but uttered his voice, and the earth melted.

8 JEHOVAH, *the God* of hosts, was with us :
our refuge was the God of Jacob.

9 Come, see the works of JEHOVAH :
what wonders he hath done in the land,

10 causing wars to cease from its boundaries !
The bow he hath broken, the spear he hath
snapped,

the war-chariots he hath burned with fire.

“Be at ease, *suitb* be; and know that I am a God, 11

“exalted among the nations—exalted in all the
“earth.”

JEHOVAH, *the* God of hosts, is with us : 12
the God of Jacob is our defence.

NOTES.

Ver. 5. *A limpid river, &c.* This, although a poetical metaphor, may have been suggested by the gentle brook of Siloah, which watered Jerusalem. See Isaiah 8. 6.—Ver. 9. *what wonders.* This is commonly rendered *desolations*, badly.—Ver. 10. *the war-chariots.* Sep. *sfields.* No improbable rendering.—Ver. 11. *Be at ease:* commonly rendered : *desist*, as if addressed to the enemies : but I believe, it is addressed to the Jews : and should be rendered : *be at ease, live securely.*

PSALM XLVII.—al. XLVI.

This psalm seems to have been composed on the same occasion with the former ; if, indeed, it be not a continuation of it.

FOR THE CHIEF MUSICIAN, OF THE SONS OF I
KORAH : A PSALM.

ALL ye people ! clap your hands : 2
shout to † our God with the voice of triumph :
for venerable is JEHOVAH, the most high, 3
the great king over all the earth.

To us he hath subjected peoples, 4
and put nations under our feet.

For us he hath selected an heritage ; 5
the glorious lot of Jacob his beloved.

Let God ascend with shouting, 6
JEHOVAH, with the sound of trumpets !
Sing praises to God, sing praises : 7
sing praises to our king, sing praises :

- 8 for GOD is king over all the earth :
to him sing melodious praise :
 9 to GOD who reigneth over the nations :
 to GOD who sitteth on his holy throne.
 10 *There*, assemble the chiefs of the people,
 the people of the GOD of Abraham :
 For to GOD, supremely exalted,
 belong the votive gifts of the land.

NOTES.

Ver. 6. *Let God ascend*, i. e. from the victory over his people's enemies. Most probably the ark was carried along with the army, as on other occasions. Some however think a letter is wanting in one of the Heb. words ; and would render : " Let God be extolled."—
 Ver. 10. This is a most difficult passage, and is variously rendered both by the antients and the moderns. I will only give here our common version : " The princes of the people are gathered together, even the people of the God of Abraham : for the shields of the earth *belong* unto God : he is greatly exalted." That in the Liturgy is much more intelligible : but incompatible with the present text : which, I believe, I have justly rendered.

PSALM XLVIII.—al. XLVII.

A continuation of the same subject.

- 1 A PSALM : FOR THE SONS OF KORAH.
 2 GREAT is JEHOVAH, and highly to be praised,
 in the city of our GOD, on his holy mountain.
 3 Beautiful is the site of Mount Zion,
 the delight of the whole land.
 On the north side is the city of the great king :
 4 in its palaces, GOD is the known defence.
 5 For, lo when the associated kings
 had come over together *against* it :
 6 soon as they saw, they were astonished :

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they were confounded, and hastily retreated :

There, a trembling seized on them ; 7
a sorrow like that of child-birth.

Thou shiverest them, O God, as with an eastern wind 8
thou shiverest the ships of Tarshish.

We now see, what we have often heard, 9
concerning the city of JEHOVAH, *the God* of hosts,
concerning the city of our God—
that GOD hath established it for ever.

O GOD ! we meditate on thy bounty, 10
in the midst of thine own temple :

as thy name, O GOD, so shall thy praise 11
resound to the limits of the land :
thy right hand is so full of justice !

Let Mount Zion be joyful— 12
let the cities of Judah exult,
for thy just judgments, JEHOVAH !

Go round about Zion, and number its towers, 13
mark well its bulwarks, count its palaces : 14

that ye may tell to the next generation :
how GOD, our God, hath for ever established it : 15
although ourselves he driveth on to death.

NOTES.

Ver. 8. Although this may be only a metaphorical image ; yet it may be that a storm on this occasion had really shattered some ships of the Edomites at Azion-Geber, their principal seaport.—Ver. 15. In rendering this verse I differ from all interpreters : yet I am persuaded I have given the true sense. I change only a single letter in the text. The meaning of the whole is : that although the present generation must die, yet the city itself shall be perpetual.—At least, if this be not the meaning, I must confess my ignorance of it.

PSALM XLIX.—al. XLVIII.

When, or by whom, this beautiful and philosophical psalm was composed, it is totally uncertain. I should be apt to give it to Solomon, or at least to the author of Ecclesiastes.

I FOR THE FIRST MUSICIAN OF THE SONS OF
KORAH: A PSALM.

- 2 HEAR this, all ye peoples !
give ear, all ye inhabitants of the globe !
3 both high and low, rich as well as poor !
4 My mouth shall utter lessons of wisdom,
the serious reflections of my mind.
5 I will bend mine ear to a parable ;
I will open my proposition on the harp.
6 Why should I fear in the days of adversity,
when circumvented by the iniquity of the fraudulent,
7 who confide in their own riches,
and glory in the greatness of their wealth ?
8 No man can redeem *from death* his brother,
nor give for him to GOD a ransom,
9 or a redemption-price for his life :
so that he may be spared for ever,
10 and live to eternity,
and never see the pit !
11 For it is evident, that the wise themselves die,
as well as the fool and the idiot :
They all perish alike,
and to others leave their riches !
12 Their grave is their house for ever,
their residence through all generations !
On earth they are called by their titles :
13 But a man in honour, without understanding,

- resembleth the beasts—they are *both* alike !
 Such is their conduct, and foolish confidence : 14
 and their posterity follow their example.
 Like a flock they shall be placed in Hades ! 15
 their shepherd shall be Death !
 early they shall go down to the *gloomy* vale ;
 where Hades shall coop them up, until they rot,
 to make for himself a dung-hill !
 But my life God will redeem, 16
 and snatch me from the hand of Hades.
 Be not uneasy, *then*, because a man is rich, 17
 and because great is the glory of his house :
 for, at his death, he shall carry nought away ; 18
 nor shall his glory go down after him.
 Although in his life he deemed himself happy, 19
 and was praised while he was in prosperity :
 yet he must go to the generation of his fathers, 20
 who shall never again see the light.
 A man in honour, without understanding, 21
 resembleth the beasts—they are *both* alike !

NOTE.

Perhaps there is not in the whole collection a psalm harder to be understood, or that has been more misunderstood than this one. Yet I flatter myself, that I have surmounted most of the difficulties ; and displayed its great beauties in an intelligible manner : without altering a single letter of the original but one ; and by the bare transposition of another. The learned will judge of my success.

PSALM L.—al. XLIX.

The inutility of ceremonious observances, without the true worship of the heart : applicable to too many Christians, as well as Jews. Compare Isa. 1. 11. Jerem. 7. 22. Hof. 6. 6.

A PSALM OF ASAPH.

1

THE mighty God, JEHOVAH, speaketh ;
 and calleth to the inhabitants of the land

- from the rising to the setting sun.
- 2 From Zion, the paragon of beauty,
GOD sheweth himself in his splendour.
- 3 Our God cometh, and will not be silent :
before him is a devouring fire
surrounded by a mighty tempest.
- 4 He calleth to the heavens and to the earth,
to be witnesses, while he judgeth his people.
- 5 Let his worshippers assemble together,
who make a covenant with him by sacrifice :
- 6 that the heavens may testify his justice :
for GOD himself is to be the judge.
- 7 " Hear (saith he), my people, while I speak :
" Israel ! while against thee I protest.
" For GOD, thine own God, I am.
- 8 " I reprove thee not on account of thy sacrifices,
" for thine holocausts are daily before me.
- 9 " Out of thy booth I seek not a bull,
" nor he-goats out of thy folds :
- 10 " for mine is every beast of the forest ;
" the cattle, and the mountain-bulls.
- 11 " I own every bird of the heavens,
" and the glory of the fields is mine.
- 12 " If I were hungry, I would not apply to thee :
" for mine is the globe and all its contents.
- 13 " Shall I eat the flesh of bulls, or drink the blood
" of goats ?
- 14 " Offer up to GOD the sacrifice of praise,
" and perform thy vows to the most High :
- 15 " then invoke me, in the day of distress :
" and, when I rescue thee, glorify me."
- 16 But to the wicked GOD saith :
" How becometh it thee to talk of my statutes ?

- " My covenant thou hast in thy mouth ;
 " but thou hatest instruction : 17
 " and my words thou castest behind thee.
 " If thou see a thief, thou joinest him, 18
 " and with adulterers thou art a partaker.
 " Thy mouth thou openest to utter malice, 19
 " and thy tongue linketh a chain of deceit.
 " Against thy brother thou speakest falsehood, 20
 " and slanderest thine own mother's son.
 " These things thou doest—and shall I be silent ? 21
 " Thinkest thou, that I am like thyself ?
 " I will reprove thee, and convict thee to thy face.
 " Mark this, ye forgetful of God ! 22
 " lest I cut you off—and none shall rescue you.
 " He, whose sacrifice is praise, honoureth me : 23
 " and to such I will shew the way of salvation."

NOTES.

Ver. 1. *The mighty God*—al. *The God of Gods*.—Ver. 5. *Let his worshippers assemble*. I follow the reading of all the antients, save Chald. who follows the present Heb. and puts the words in the mouth of God : " Assemble ye, my worshippers—or pious ones : " But this evidently breaks the tenour of the poem : which made Green and Street transpose ver. 6. and place it between ver. 4. and ver. 5.—Ver. 20. *thou speakest falsehood*. The present Heb. is commonly rendered " thou fittest and speakest," or, with Houbigant : " thou art repeatedly speaking."—Ver. 23. There is in this verse a various reading arising from a different *vowel point*. I have followed that of Sep. Syr. Vulg. Arab. and of 9 Heb. mss. and several printed editions.

PSALM LI.—al. L.

The title of this psalm speaks the time and occasion of its being composed. It is called the fourth Penitential psalm.

**I FOR THE FIRST MUSICIAN: A PSALM OF
2 DAVID, WHEN THE PROPHET NATHAN AC-
COSTED HIM, AFTER HIS COMMERCE WITH
BATHSHEBA.**

**3 PITY me, O God ! according to thy goodness ;
according to the greatness of thy mercies,
blot out my transgressions.**

**4 Thoroughly wash me from mine iniquity,
thoroughly cleanse me from my sin.**

**5 For my transgressions I myself acknowledge,
and my sin is ever present to my view.**

**6 Before thee, before thee only, I finned,
and under thine eyes I did the evil :
So that just art thou in thy sentence,
and irreproachable in thy judgment.**

**7 Alas ! I was born to iniquity !
and to sin my mother conceived me !**

**8 But thou, who delightest in truth,
hast taught me the secrets of thy wisdom.**

**9 Purify me with hyssop, until I be clean ;
wash me, until I be whiter than snow.**

**10 Make me hear a message of joy and gladness,
that the bones which thou hast broken may rejoice.**

**11 Avert thy face from my sin ;
and blot out all mine iniquities.**

**12 A clean heart re-create in me, O God !
and an upright mind renew within me.**

**13 Cast me not away from thy presence,
nor take from me thine holy spirit.**

Restore to me the joy of thy salvation, and a generous mind shall make me steady.	14
Thy ways I will teach to transgressors, and to thee sinners shall be converted.	15
Pardon me the guilt of blood-shed, O GOD! the God of my salvation! and my tongue shall celebrate thy clemency.	16
JEHOVAH! open thou my lips; and my mouth shall proclaim thy praise.	17
Didst thou delight in sacrifice, I would give it: but holocausts, <i>in such cases</i> , thou acceptest not.	18
A sacrifice to GOD is a contrite mind; a contrite and broken heart GOD never despiseth.	19
Display thy good-will to Zion: rear up the walls of Jerufalem: then shalt thou be pleased with legal sacrifices, with holocausts perfectly complete: then shall steers be immolated on thine altar.	20 21

NOTES.

Ver. 6. *Before thee*, not *against thee*. He alludes to the private and clandestine manner in which he committed the sin: which was known only to a few of his court-minions.—Ver. 7. is commonly rendered “Lo! I was born (or shaped) in iniquity, &c.” and the text has been urged as a proof of *original sin*: but whether the Heb. preposition be rendered *in* or *to*, the words to me appear to have no such meaning. If the common rendering be adopted, it is a mere poetical hyperbole: but if the preposition be rendered *to* or *for*, as it was by Symmachus of old, and now is by me, the phrase will be perfectly conformable to the Jewish ideas of sin being unavoidable: for the Jews, as well as the Mohammedans, were strong fatalists.—Ver. 13. *Cast me not away*, &c. David seems afraid, lest he should be rejected and unkinged, as Saul had been.—Ver. 20, 21. Some interpreters think that this was added to the psalm after the Babylonish captivity. I see no reason for such a supposition. Neither

the buildings on Zion nor the walls of Jerusalem might be yet completed; and we know that David had in contemplation to build a magnificent temple.

PSALM LII.—al. LI.

This psalm is said, in the title, to have been composed by David, in consequence of Doeg's information against him, and the ensuing massacre of the priests of Nob: but ver. 8. seems strongly to militate against this hypothesis: as an allusion is made in it to the house of God. This leads me to think that not Doeg, but Abithophel, is the object of the invective.

1 FOR THE FIRST MUSICIAN: A DIDACTIC
2 PSALM OF DAVID, WHEN DOEG, THE EDOM-
ITE, CAME AND TOLD SAUL, THAT DA-
VID HAD BEEN IN THE HOUSE OF AHI-
MELECH.

3 WHY gloriest thou in evil? thou shameless man!
4 Thy tongue is daily machinating mischief;
working subtilly, like a sharp razor!
5 Thou lovest evil more than good:
falsehood more than sincerity:
6 thou lovest all destructive purposes,
every fraudulent language.

7 But GOD will utterly destroy thyself;
will dismay, and tear thee from thy dwelling:
and extirpate thee from the land of the living.

8 The righteous shall see, and rejoice;
and make thee a subject of scorn.

9 "Behold, *will they say*, the man
"who deemed not GOD his strength;
"but, trusting in the greatness of his own wealth,
"confirmed himself in his depravity!"

10 But I, by the house of GOD,
shall flourish like an olive tree!

In the goodness of GOD I will ever trust:

for thy doings, *JEHOVAH* ! I will ever praise thee. 11
 My whole hope is in thy name :
 which is ever favourable to thy worshippers.

NOTES.

Ver. 3. *Tbou shame!st man !* Although I have some suspicion that the text is here, in some degree, corrupted, yet I have endeavoured to make sense of it as it stands : only dividing differently the verse. The common rendering, according to the present division and punctuation of the Heb. may be seen in our vulgar version, which appears to me an incoherent rhapsody. None of the antients except Chald. read or divide so.—Ver. 4. *working subtilly, like a sharp razor* : which cuts so easily, that the wound is at first hardly perceptible.

PSALM LIII.—al. LII.

This psalm is so very like psalm 14. that by some it is supposed to have been inserted in the collection through the inattention and forgetfulness of the collector. Others think it a second improved edition, made either by David himself, or by some other bard, who adapted it to his own times. The rule is

FOR THE FIRST MUSICIAN : ON THE MAHA- 1
 LATH ; A DIDACTIC PSALM OF DAVID.

THE profligate imagine—there is no God ! 2
 Corrupted they are—abominations they practise !
 not one of them doth good—not even one !
 God from the heavens viewed the sons of man, 3
 to see if there were any so wise, as to seek God.
 They are all gone astray, are all corrupted : 4
 not one doeth good—not even one.
 Shall not all such evil-doers be made sensible ; 5
 who have devoured my people, as bread is devoured ?
 Since God they invoke not, with fear they shall tremble, 6
 they who never trembled before :
 for God will scatter the bones of the profligate :
 they shall be confounded, for God despiseth them.

- 7 O that, from Zion, salvation may come to Israel !
When God hath reversed the captivity of his people;
Jacob will exult—Israel will rejoice.

NOTES.

Ver. 1. *On the mabalaib.* This is the same wind instrument with the *nebiloth* of psalm 5.—Ver. 3. The words in Italics are supplied from psalm 14. but there is a vestige of them in one of Kennicott's mss.—Ver. 6. The principal difference between this psalm and the 14th is here: instead of the words which I have paraphrased "they who never trembled before" we have in psalm 14. "when JEHOVAH shall appear in the congregation of the just:" Then, where in the present psalm we have "for God will scatter, &c." we have in psalm 14. "They deride the confidence of the afflicted, &c." which, however, is found also here in several mss.—Ib. *For God will scatter the bones of the profligate, &c.* I follow, with Dathe and Doederlein, the reading of Sep. The present text is unintelligible. See our vulgar version.—Ver. 7. Instead of *God* several mss. have *Jehovah*. The two words have been frequently interchanged.

PSALM LIV.—al. LIII.

The title of this psalm points out, not improbably, the occasion of its being composed.

- 1 FOR THE FIRST MUSICIAN; ON THE NEGINOTH;
2 A DIDACTIC PSALM OF DAVID; WHEN THE
ZIPHITES CAME AND TOLD SAUL, THAT
DAVID WAS HID AMONG THEM.

- 3 O GOD ! for thy name's sake, save me :
and in thy might render me justice.
4 O GOD ! hear my prayer :
give ear to the words of my mouth.
5 For the arrogant have risen up against me,
the ferocious seek my life :
having no regard for GOD !

Yet GOD is mine helper—	6
Jehovah my life's support.	
On mine enemies may <i>their</i> malice revert !	7
For thy truth's sake, <i>O God!</i> cut them off.	
To thee I will liberally sacrifice :	8
thy gracious name, JEHOVAH ! I will praise :	
when thou hast rescued me out of every distress,	9
and I have seen mine enemies punished.	

NOTES.

Ver. 5. *For the arrogant.* The present Heb. as now pointed, has *strangers*. But the *Zipbites* were not strangers; and the true reading is *arrogant, insolent, proud*: which is still that of several mss. and was followed by the Chaldee paraphrast. So also a parallel place in psalm 86. 14.—Ver. 6. *Jehovah my life's support.* Lit. "Jehovah is among the supports of my life:" a mere Hebraism, or rather Arabicism: frequent in the Koran.

PSALM LV.—al. LIV.

The tenor of this psalm seems to indicate, that it was composed during the rebellion of Absalom.

FOR THE FIRST MUSICIAN; ON THE NEGITH : A DIDACTIC PSALM OF DAVID.

GIVE ear, O GOD ! to my prayer :	2
hide not thy face from my petition :	
be attentive to me, and hear me.	3
Agitated with musings, I roar out,	
because of the clamors of the enemy,	4
because of the violence of the wicked.	
For to me they falsely impute iniquity ;	
and in fury set themselves against me.	
Mine heart palpitath, within me ;	5
on me are fallen the terrors of death :	
fear and trembling have seized me,	6
and horror hath me overwhelmed.	

- 7 O! think I, that I had wings!
like a dove I would fly to some retreat:
- 8 I would wander away to a distance,
would take up my abode in a wilderness:
- 9 would hasten away to a shelter
from the sweeping tempestuous whirlwind.
- 10 Confound, JEHOVAH! confound their counsels:
for I know that, in the city, are violence and strife.
- 11 These, day and night, perambulate its walls:
in the midst of it are iniquity and mischief:
- 12 in the midst of it are all sorts of depravity;
fraud and guile depart not from its streets.
- 13 It was not an open foe, who reviled me—
that I could have borne:
nor one owing me hatred, who rose up against me—
from him I could have hid myself:
- 14 It was thou! the man of my esteem!
my conductor, and my familiar friend!
- 15 Sweet secret converse we enjoyed together;
In company, we walked to the house of GOD!
May sudden death seize on them—
- 16 alive may they go down to Hades!
for all sorts of wickedness dwell among them.
- 17 But GOD I invoke—JEHOVAH will save me!
- 18 At even, at morn, at mid-day, I muse;
I roar out, and make my voice be heard.
- 19 “Redeem my life, in peace, from my nearest of kin—
“for they are among those who contend with me.
- 20 “May God hear me, and humble them,
“and bring them back to their duty!”
As they have yet met with no misfortune,
therefore they have no fear of GOD.
- 21 They lift up their hands against the peaceable,
and break with him their covenant.

Their mouth was softer than butter, 22
 but immediate warfare was in their heart !
 their words were smoother than oil ;
 but, in reality, were drawn swords.

Rely thou on JEHOVAH ! he will support thee : 23
 he will never suffer the righteous to totter.

But those, O GOD, thou wilt precipitate 24
 into the pit of perdition !
 Bloody and deceitful men
 shall not live half their days :
 but in thee will I put my trust.

NOTES.

Ver. 16. *Alive may they go down to Hades !* The meaning is not that they should be swallowed up by the earth alive, but that they should die a hasty and violent death : which was actually the case with both Ahithophel and Abshalom ; although David's imprecation must have been limited to the former. See the Note on ver. 19.—
 Ver. 18. *and make my voice be heard.* I follow the reading of Syr. and one Heb. ms. The rest have, *and he will bear my voice.*—
 Ver. 19. I think this and the following verses have been generally misunderstood. They appear to me to refer to Abshalom only, whom his tender father wished rather to be reclaimed than ruined. See 2 Sam. 18. 4. and 33. Perhaps some others of his near kindred were also among the conspirators : hence he sometimes uses the plural number, and sometimes the singular ; but the plural is often used for one, and both singulars and plurals may here refer only to Abshalom. I use the plural throughout.—Ver. 21. One may perceive here, I think, an indirect accusation of Abshalom's ingratitude. He had been recalled from banishment, pardoned for the murder of his brother, and readmitted into royal favour ; and had, doubtless, on that occasion promised to be a dutiful son and obedient subject for the future. But the first thing he does is to steal the hearts of the people, and at last break out in open rebellion against the best of fathers. See 2 Sam. 14. 33. and 15. 1—12.

PSALM LVI.—al. LV.

It is the remark of Secker (in his ms. notes) that this psalm seemeth not peculiarly to suit the title; which imports that it was composed by David, when he was surprised by the Philistines at Gath. Interpreters indeed refer us to 1 Sam. 21. 11—15. but what connection that passage can have with the subject of this psalm, I cannot perceive. But I have more than once already noticed, that the titles are of small authority: and the reader may refer the psalm to any other more probable occurrence. If Gath and the Philistines be at all concerned in it, it must be referred to that period when David and his 600 men were under the protection of the king of Gath, during Saul's persecution. See 1 Sam. 27. 1—7. The word in the title, which is commonly rendered took, or surprised, is susceptible of a very different meaning; which I have expressed in my translation. But I must refer to my Critical Remarks, for this and several other difficult passages that occur in this psalm.

**I FOR THE FIRST MUSICIAN; ON THE IONATH
ELEMREHOKIM; A GOLDEN PSALM OF DAVID;
WHILE HE WAS AMONG THE PHILISTINES OF
GATH.**

- 2 HAVE pity on me, O God !
for man panteth for my life :
is daily at war to oppress me.
- 3 Mine enemies daily pant for my life,
and many are they who war against me.
- 4 From day to day I am in dread :
yet in thee I put my trust.
- 5 In GOD I will glory, whatever *me befall*.
In GOD I will trust, and nothing fear
of all that men can do to me.
- 6 They are daily devising my destruction,
all their designs on me tend to mischief.

Secretly they meet, and mark my steps, 7
 watching an opportunity for my life ;

as if it could not escape them : 8

in thine ire, strike down such people.

O GOD ! thou hast numbered my wanderings ; 9

my tears thou hast collected in thy bottle :

are they not in thy record ?

When I invoke thee, let mine enemies retreat : 10

by this I shall know that GOD is with me.

In GOD I will glory, whatever *me befall* ! 11

In GOD I will glory, whatever *me befall* !

In GOD I will trust, and nothing fear 12

of all that men can do to me.

The vows, O GOD ! which to thee I make, 13

with praises to thee I will pay :

when thou shalt have rescued my life from death ; 14

nay, prevented my feet from slipping ;

that I may walk before GOD,

in the light of the living.

NOTES.

There are difficulties in this psalm, that to many have appeared insurmountable : and whether I have been able to surmount them all, I much doubt myself. My version, I presume, is intelligible : but whether always just, I will not take upon me to say. I will add a few notes for further illustration. In the title I have supposed that the long compound name *ionath-elem-rebokim* is some musical instrument; rather than give it a ridiculous appellative meaning, as the antients have generally done. If the word were at all to be rendered, I should be apt to adopt Houbigant's version, **ON THE AFFLICTION OF AN EXILED PEOPLE**, meaning David and his followers, who were then in exile among the Philistines. Some think that it was the beginning of some well known *air* or *tune* ; to which this psalm was to be set.—**Ver. 4.** *From day to day, &c.* This is entirely a conjectural emendation ; but it consists in the change of a single letter ; and separating a word from the end of a verse to join it to the next. That word is,

in our public version rendered "O thou most high!" a meaning which it has never elsewhere; and which, in my opinion, it cannot have here. Others make it an adverb, and render *proudly*. Others supply a letter, and render *from on high*.—Ver. 5. The first comma of this verse is, in our common version, rendered "In God I will praise his word."—Much more intelligibly Coverdale; "I will comfort myself in God's word"—and our Liturgical version; "I will praise God, because of his word," i. e. *his promise*. And this or a similar version has been adopted by some of the best modern translators. I cannot however think that this is the true meaning. The Heb. term rendered *word* has a great variety of meanings: and here it appears to have a very general one, namely, *whatever may happen*. It occurs again twice, in this same psalm, and certainly in the same meaning, whatever that meaning be. I will not here trouble the English reader with all the conjectures that have been risked on it, and the learned reader I must refer to my Critical Remarks.—Ver. 6. *They are daily devising my destruction*: commonly rendered "They are daily wresting my words." I think the other the true meaning.—Ver. 8. *as if it could not escape them*. I disjoin this comma from ver. 8. and add it to ver. 7. Then following the reading of Sep. and Syr. I find the most natural interpretation to be that which I give in my version. They who prefer the present Heb. lesson render variously. Our last translators: "shall they escape by iniquity?"—Coverdale: "but in vain; for it shall escape them:" certainly a more consonant rendering; and followed by some more modern interpreters.—Ver. 9. *puttest my tears in a bottle*. Most of the antients read "puttest my tears before thee:" but the other reading is more poetical and emphatic. The remainder, I think, is all pretty clear, and requires no further illustration,

PSALM LVII.—al. LVI.

This psalm may have been composed at the period mentioned in the title; which is,

- 1 FOR THE FIRST MUSICIAN: [AL-THASHETH]
A GOLDEN PSALM OF DAVID; WHEN HE
ESCAPED FROM SAUL, IN THE CAVE.
- 2 HAVE pity on me, O GOD! have pity on me:
for in thee my soul taketh shelter.

■

In the shadow of thy wings I shelter myself;
until these calamities pass over.

GOD I invoke, the most high God; 3
who to me is ever bountiful:
who from the heavens sendeth me salvation; 4
disgracing those, who pant for my life.
His bounty and truth GOD has *here* displayed!

My life was in the midst of lions: 5
I lay among ferocious men;
whose teeth were lances and arrows;
and whose tongues were sharp swords.

Exalt thyself, O GOD! above the heavens: 6
manifest thy glory over all the earth.

A net they had prepared for my steps; 7
a trap *they had prepared* for my life;
a pit they had digged before me:
but into it they stumbled themselves.

Mine heart is ready, O GOD! mine heart is ready: 8
to thee I will sing and psalmodize.

Awake, my glory; awake, my lyre and harp! 9
I will wake the early morning!

I will praise thee, JEHOVAH! among the people; 10
will psalmodize to thee among the nations:
for magnified is thy bounty, unto the heavens: 11
thy veracity, unto the ethereal skies.

Exalt thyself, O GOD! above the heavens: 12
manifest thy glory over all the earth.

NOTES.

The word in the title, which I have put within brackets, is supposed here and elsewhere to be the name of some air; to which this psalm was to be sung. See the Notes on the foregoing psalm.—Ver. 7. *a trap they had prepared for my life*. This comma is commonly rendered: “my soul is bowed down:” as in our public version: or, “they have bowed down my soul:” as most of the ancients, who read

the Heb. verb in the plural. But I cannot think that the word is here a verb at all. I believe it to be a noun, and to signify a *trap*, or *cavity* made to entrap.—Ver. 9. *I will wake the early morning*: poetically—So Milton: “Cheerly rouse the slumbering morn!”

PSALM LVIII.—al. LVII. .

A strong and bitter invective against iniquitous and precipitate judges. It may have allusion to Saul's hasty condemnation and slaughter of the priests of Nob. See 1 Sam. 22. 11, &c.

I FOR THE FIRST MUSICIAN: [AL-THASHETH]
A GOLDEN PSALM OF DAVID.

- 2 ADMINISTER ye justice, truly and faithfully?
Judge ye with equity, ye sons of man?
- 3 Nay; in your hearts ye contrive iniquities!
and your hands deal out violence through the land.
- 4 The wicked are strangers to compassion;
they stray from sincerity, and speak falsehood!
- 5 Their poison is like the poison of a serpent,
like that of the deaf aspic, which stoppeth its ear;
- 6 and which listeneth not to the voice of the charm-
ers,
howsoever well skilled in incantations.
- 7 Break, O GOD! their teeth in their mouths:
demolish, JEHOVAH! the grinders of *those* young
lions.
- 8 May they melt away like a flux of water!
When they aim their shafts, may they miss the
mark!
- 9 May they be like a flux, flowing fastly off:
like an abortion, who seeth not the sun!
- 10 Before their thorns have gathered strength,

may they be dispersed, like teasils and thistles !

Then shall the righteous man rejoice, 11
when he beholdeth *such* vengeance *taken* :

when he may bathe his feet in the blood of the wicked !

Then will men say : 12

“ Truly, there are rewards for the righteous :

“ Truly, there is a GOD, who is judge on the earth.”

NOTES.

Ver. 2. This abrupt apostrophe is quite poetical. There is a word in the original that has much puzzled interpreters, and various conjectures have been made concerning it. I have, with our common version, followed the Septuagint.—Ver. 4. *The wicked are strangers to compassion*, &c. This is commonly rendered : “ The wicked are estranged from the womb, they go astray as soon as they be born :” wrongly, I think, with Green.—Ver. 6. This has allusion to the charlatans, who, in the East, go about with tamed and harmless serpents, which they pretend to have rendered so by spells and enchantments.—Ver. 9. The first comma of this verse is commonly rendered : “ as a snail, *which* melteth.” The antients vary. Sep. Vulg. Syr. Arab. have *wax*. I believe the word means a *water-flush*.—Ver. 10. This has been deemed one of the most difficult passages in the Psalter ; and is in our public version rendered thus : “ Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living and in his wrath :” which he who understands may. To make sense of the Heb. I have been obliged to make some slight corrections ; but which are either authorised by some Ms. authority, or some antient version ; or naturally present themselves, and give a fit and fair meaning.

PSALM LIX.—al. LVIII.

This psalm, if we trust to the title, must be referred to what is related in 1 Sam. 19. 11, &c. but some parts of it seem hardly suitable to that occasion. I am apt to think, that it relates to the time of Hezekiah, when Jerusalem was besieged by the Assyrians. Comp. ver. 6, 7. with 2 Kings 18. 19.

- I** **FOR THE FIRST MUSICIAN: [AL THASHETH]**
A GOLDEN PSALM OF DAVID; WHEN SAUL
SENT MESSENGERS TO WATCH AT HIS HOUSE,
FOR THE PURPOSE OF KILLING HIM.
- 2** **FROM my foes deliver me, my GOD!**
protect me from mine adversaries:
- 3** deliver me from the workers of iniquity,
and preserve me from blood-thirsty men.
- 4** For, lo, they lie in wait for my life:
against me are the mighty combined!
- 5** Yet no crime, no fault in me, **JEHOVAH!**
void of iniquity I have steered my course.
Awake, and see to mine assistance,
- 6** thou the God of hosts, the God of Israel!
awake to punish all such people;
spare none who work iniquity.
- 7** Each evening they return *to the charge*:
like dogs they howl around the city:
- 8** with their mouths they belch *blasphemies*:
in their lips are sharp reproaches:
But who listens *to them*?
- 9** For thou, **JEHOVAH!** deridest them;
at all *such* people thou laughest.
- 10** My strength! to thee I will psalmodize!
for GOD is my strong hold,
- 11** to me a God most gracious!
a God who anticipates my needs;
a God who will make me to behold
mine enemies become a spectacle.
- 12** Slay them not; lest my people forget it:
disperse them by thy mighty power;
precipitate them, **JEHOVAH!** my protector!
- 13** For the sins of their mouths, for the words of their
lips,

let them be overtaken in their haughtiness,
 for the imprecations and falsehood which they utter.
 So completely defeat them, 14
 that not one of them may remain ;
 that it may be known to the limits of the land,
 that JEHOVAH is chief ruler in Israel.
Although every evening they return, 15
 and howl like dogs around the city ;
 let them stroll in quest of victuals, 16
 and murmur, if they be not satisfied :
 But I will sing of thy power ; 17
 will, at dawn, celebrate thy bounty :
 because to me thou hast been a fortress,
 a refuge in the day of my distress.
 My strength ! to thee I will psalmodize ! 18
 for GOD is my strong hold—
 to me a God most gracious !

NOTES.

Ver. 5. *Void of iniquity I have steered my course.* The common rendering is: "they run and prepare themselves without my fault." But I am persuaded that the true reading was followed by Sep. and Arab. which I have adopted in my version.—Ver. 7 and 8. These two verses make me think that the psalm was composed by Hezekiah, or for him, when Senaherib's army were besieging Jerusalem, and insulting the besieged with the most supercilious contempt. In ver. 8. the last comma has been generally put into the mouth of the enemy; and rendered: "For who, *say they*, doth hear?" I cannot deem this a just version. I put the words in the mouth of the Psalmist, and think they allude to 2 Kings, 18. 36. when, on Rabshakeh's haranguing the Jewish sentinels on the walls, the people were silent, and answered not a word: "For such was the king's order, saying: Answer not."—Ver. 10. *to thee I will psalmodize.* In the present text there is a word which our last English translators render: "I will wait on thee:" and so read Sep. and Chald. But as in the parallel place, ver. 18. all the copies have *psalmodize*; and as Syr. and

Arab. read so here, I have, with most modern interpreters, adopted that reading: not, however, without some hesitation, as the other is no way improbable. For the text; the word which I render *my strength* is in the present Heb. *bis strengib* followed by our last translators with a *because* in Italics: "*Because of his strength will I wait upon thee.*" But as this makes a most awkward sense, and as ten mss. at least, with Sep. Syr. Arab. and even Chald. read *my strength*, I have had no scruple in preferring it.—Ver. 12. *Slay them not*: i. e. by the sword of the besieged; lest these ascribe to themselves the defeat of the enemy; but discomfit and disperse them, by thine own power, and after a singular manner. How well all this tallies with the defeat of Senaherib's army, the reader will easily perceive. Comp. 2 Kings, 19. 32—35.

PSALM LX.—al. LIX.

Whoever undertakes to reconcile the title of this psalm to any part of David's history, will find it an hard attempt. It is indeed, by some, supposed to have been written by David, not during his war with the Syrians, but in the beginning of his reign. But this hypothesis to me appears at least equally unfounded. David was successful in all his wars; and never could say what is here put in his mouth.—But when, then, was the psalm most probably composed? Plainly, after some great disaster had befallen the hosts of Judah: and I can find no period so proper, as at the commencement of the reign of Hezekiah. See his speech to the priests and Levites, 2 Chron. 29. 5.

I FOR THE FIRST MUSICIAN: ON SHUSAN-
2 EDUTH: A GOLDEN DIDACTIC PSALM OF
DAVID, WHEN HE WAS AT STRIFE WITH
THE SYRIANS OF MESOPOTAMIA AND THE
SYRIANS OF ZOBA; WHEN JOAB RETURNED
FROM SMITING TWELVE THOUSAND EDMON-
ITES IN THE VALE OF MELAH.

3 O GOD! thou hast rejected us;
thou hast broken us in pieces;

H 4

thou art angry—be again reconciled to us.	
Thou hast shaken the land, and rent it :	4
heal its breaches ; for still it shaketh.	
Thou hast made thy people experience hardship ;	5
a troubled wine thou hast made us drink :	
thy worshippers thou hast impressed with terror,	6
so as to fly from the face of the bow !	
That thy beloved may yet be rescued ;	7
hear, and by thy right hand save us.	
GOD answereth, in his sanctuary—joyful am I !	8
I shall, <i>yet</i> , divide Sichem into lots,	
and measure out the valley of Suchoth :	
mine shall be Gilead, and mine Manasseh :	9
Ephraim shall be the helmet of mine head :	
Judah shall be my legislator.	
Moab shall be my washing-pot !	10
at Edom I shall throw my slipper !	
over the Philistines I shall triumph.	
Who will conduct me to that strong city ?	11
who will conduct me to Edom ?	
Wilt thou, O GOD, still reject us ?	12
and not go out with our hosts ?	
Grant thine aid, after our distresses :	13
for vain is the assistance of man.	
Through GOD we shall act valiantly :	14
for he will tread down our enemies,	

NOTES.

Ver. 6. *Thy worshippers thou hast impressed with terror.* This is commonly rendered : "Thou hast given a banner to thy worshippers (or those who fear thee) that it may be displayed because of the truth :—" a sentence to me unintelligible. The version which I give arises naturally out of the text, without any alteration, save in some vowel points. There seems to be here an allusion to the shameful discom-

figure of a numerous host of Judahites by a small body of Syrians in the reign of Joash. See 2 Chron. 24. 24.—Ver. 8 *God answereth in his sanctuary*. This is a beautiful transition. The psalmist, whom I suppose to be Hezekiah, is already certain that his prayer has been heard; and, instead of continuing his plaintive expostulations, breaks forth into joyful exultation, in the hope that he shall not only be rescued from his present enemies, but shall also recover the antient territories, that had been wrested from the house of David, both within and without the limits of Israel. Hence he mentions first, Sichem, Suchoth, Gilead, Manasseh, and Ephraim; which last he characterises as a *head-helmet*, both on account of its being a strong warlike tribe, and lying between him and his most powerful enemies, the Syrians. It is remarkable that in the reign of Hezekiah the tribes of Manasseh and Ephraim seem to have, partly at least, been reconciled to the house of David; as “many of the people of Ephraim, Manasseh, Issachar, and Zebulun,” came to Jerusalem to keep the Phasah, or Passover, so solemnly renewed by Hezekiah. Comp. 2 Chron. 30. 1—20. and 31. 1.—Ver. 10. *Moab shall be my washing-pot, &c.* He now comes to those nations, who had been formerly tributary to the kings of Judah, but which in the reign of Joram had thrown off the yoke, and often warred successfully against the Judahites in the weak reigns of his successors before Hezekiah. See 2 Chron. 22. 8. 16. and 24. 23. and 27. 16. The psalmist trusts, that they shall all again be subdued, and made subservient to Judah. I have dwelt the longer on this subject, as I think it brings the composition home to Hezekiah, or to some bard who writes in his name; and that it is more suitable to this than any other period of Jewish history.

PSALM LXI.—al. LX.

This psalm seems perfectly to answer its title. It was probably composed while David was at Mahanaim. Comp. Pf. 42.

1 FOR THE FIRST MUSICIAN: ON THE NEGITH: A PSALM OF DAVID.

2 LISTEN, O GOD! to mine invocation:
be attentive to my request.

From the extremity of the land I thee invoke, 3
 while mine heart is overwhelmed with grief,
 from mine enemy's being exalted above me.

Ah ! direct me—for thou art my hope ; 4
 a tower of strength, from the enemy.

I shall yet dwell long at thy tabernacle, 5
 and repose under the covert of thy wings.

For thou, O GOD, wilt hear my vows, 6
 and give me, for an inheritance,
 the people who revere thy name.

Days on days, to the king, wilt thou accumulate ; 7
 his years shall extend from generation to generation ;

long shall he remain in the presence of GOD : 8
 thy veracity and bounty shall be his guard :

so will I ever psalmodize to thy name ; 9
 and perform my vows from day to day.

NOTES.

There is no difficulty in this elegant psalm, save in ver. 3. which is badly divided, and badly rendered. Our common version runs thus : " From the end of the earth I will cry unto thee, when my heart is overwhelmed : lead me to the rock, *that* is higher than I : " the sense of which I cannot so much as guess. By the disjunction of a small letter from one word, and adding it to the preceding one, and by a different division of the verse, I believe I have given the genuine meaning.—Ver. 6. This verse has also been generally misunderstood ; and rendered by our English translators : " Thou hast given *me* the heritage of those that fear thy name." It was not the heritage of God's people that David wished for, but themselves as his subjects. See C. R.

PSALM LXII.—al. LXI.

I think this psalm must have been composed much about the same time with the former. The title is :

**I FOR THE FIRST MUSICIAN, IEDUTHIN : A
PSALM OF DAVID.**

- 2** **ON** GOD alone my soul reposeth :
from him must come my salvation :
- 3** He alone is my rock and my safety :
while he is my safe-guard, I shall not much
totter.
- 4** How long will ye plot against a single man ?
will all of you conspire to batter him,
like a tottering wall, or a broken fence ?
- 5** They study how to tumble him from his eminence :
they delight in falsehood, and,
while they bless with their mouths,
in their inmost hearts they curse.
- 6** My soul ! repose thou on GOD alone :
for from him is all mine expectation.
- 7** My rock and safety alone is he :
while he is my safe-guard, I shall not totter.
- 8** From GOD is my safety, and my glory :
the rock of my strength, my refuge, is GOD.
- 9** Trust in him, at all times, ye people !
before him pour out your hearts !
GOD is our sole expectation.
- 10** Vain are the vulgar of mankind :
fallacious the men of note :
when put together in the balance,
they are lighter than vanity itself.
- 11** Put not your confidence in extortion,
and become not vain in rapine.

When riches increase, set not your hearts on them.

GOD hath once spoken— 12

Twice have I heard it said—

That power belongeth to GOD,
and bounty to thee, JEHOVAH ! 13

and that thou wilt render to man,
according to his deeds.

PSALM LXIII.—al. LXII.

The title of this psalm is suitable to the subject. It must have been composed by David, not when he was persecuted by Saul in the wilderness of Ziph, to which period our concordance-writers refer us ; but in his flight from Absalom, after his crossing the Jordan. The wilderness of Judah extended much further than that river.

A PSALM OF DAVID ; WHEN HE WAS IN THE 1
WILDERNESS OF JUDAH.

O GOD ! my strength art thou : I seek thee early. 2

After thee my soul thirsteth ; for thee my flesh yearneth,
like a dry, droughty, waterless land !

Hence, in purity of mind, toward thee I look ; 3
to see thy strength and thy glory ;

for better is thy bounty than any thing in life ; 4
therefore, thee my tongue shall celebrate.

Thus will I bless thee, through life ; 5
in thy name will I lift up mine hands :

as if with fat and marrow my soul were satisfied, 6
thee with joyful lips my mouth shall praise :

when on my bed I call thee to mind, 7
and think of thee at every watch-hour.

Because thou hast ever been my helper, 8
in the shadow of thy wings I will rejoice.

- 9 To thee my soul fast-cleaveth :
thy right hand holdeth me up :
10 while they, who seek my life, to destroy it,
shall go down to the lower parts of the earth.
11 By the sword they shall fall :
for jackals a prey they shall be :
12 But the king shall rejoice in God :
by whom who is besworn may exult,
13 while the mouths of liars shall be stooped up.

NOTES.

Ver. 2. *My strength.* Others, *my God.* Ib. *like a dry, &c.*
So Syr. Sym. and five mss. The rest, *in a dry, &c.* Ver. 3. *in purity of mind*—lit. *in holiness*—commonly rendered *in the sanctuary*: but how the word can have that meaning here, I confess I see not. See my C. R.—Ver. 12. *by whom who is besworn.* It is not easy to express the full force of the Heb. The meaning seems to be: That they who have taken God to be the witness of their veracity, have cause to glory.

PSALM LXIV.—al. LXIII.

This psalm is by some supposed to have been written by David when he was at the court of Saul, against his calumniators. I am inclined to think it was composed during the rebellion of Absalom.

1 FOR THE FIRST MUSICIAN: A PSALM OF
DAVID.

- 2 WHEN I pray, O God ! hear my voice :
from the dreadful foe preserve my life.
3 Hide me from the plots of the malignant,
from the insults of the workers of iniquity :
4 who whet their tongues, like a sword ;
and, like arrows, aim poisonous words,
5 to shoot, secretly, at the innocent !
Unawarely they shoot, while they are not seen :
6 they encourage themselves in this evil deed ;
they contrive how to hide their snares ;

they say : Who shall perceive them ?

They search for faults, consummately search ; 7
scrutinizing one's interior and inmost heart.

But GOD will shoot an arrow at them : 8
unexpectedly shall they be smitten :
on themselves their calumny shall recoil : 9
all who see them will avoid them.

Then shall all men revere, 10
and proclaim the work of GOD,
when they understand it to be of his doing.
In JEHOVAH the just shall rejoice and trust : 11
and all the upright of heart in him shall glory.

NOTES.

Ver. 5. *While they are not seen.* I follow, with Houbigant and Street, the reading of Syr. and 12 MSS. The rest : *and they fear not.*—Ver. 6. Instead of *perceive them* ; Syr. Arab. and 1 MS. have *perceive us.*—Ver. 7. In order to make any convenient sense of this verse, which has so much puzzled commentators, I have been obliged to change a letter in the original, and remove that letter to the preceding word. See C. R. David seems here to allude to the eagerness of his enemies to find out imaginary guilt in him. It had been insinuated by Abshalom, that his father neglected the administration of justice. See 2 Sam. 15. 3, 4. This is the observation of Dimoek.—Ver. 9. *Their calumny*, lit. *their tongue* : but *tongue* is here, and elsewhere, taken for its *calumnious bitter speeches.*

PSALM LXV.—al. LXIV.

There is nothing in this psalm to guide us to the time or occasion of its composition : but its beauties are truly striking.

FOR THE FIRST MUSICIAN ; A SONG OF 1
DAVID.

PRAISE awaiteth thee, O GOD ! in Zion :
and to thee shall vows be performed :

- 3 to thee, who hearest a prayer, shall all flesh apply.
4 Great indeed were our iniquities :
but our trespasses thou hast pardoned.
5 Happy is he whom thou selectest,
to be near thee and dwell in thy courts ;
where he is satiated with the good things
of thine house—thine holy temple.
6 Terribly, but justly, thou dealest with us,
O thou, the God of our salvation !
the hope of all the ends of the earth,
and of the remotest seas !
7 Thou who fixest the mountains by thy power,
begirt as thou art with mightiness !
8 Thou who stillest the noise of the seas,
the noise of their waves—like a popular tumult !
9 The most remote inhabitants of the earth
are awed by the tokens of thy power :
The returns of even and morn thou exhilaratest :
10 The earth thou visitest and waterest ;
and enrichest it exceedingly :
full of water is the stream of GOD.
By thus preparing it :
thou fittest it for grains.
11 Its furrows thou drenchest :
its clods thou breakest down :
thou mellowest it with showers ;
thou bledest its increase :
12 and with thy bounty thou crownest the year.
Thy paths distill fertility ;
13 distill it on the pastures of the desert :
and the hills are begirt with joy.
14 The rams fecundate the flocks :

The vales are covered with corn—
All shout and sing for joy.

NOTES.

Ver. 10. *The stream of God*, i. e. *copious rain*, according to the oriental idiom.—Ver. 12. *Thy paths distill fertility*. Some have imagined that instead of *paths* we should render *clouds*: but the other reading is more poetical. God is supposed by the oriental poets to ride on the clouds during a storm of rain, or of thunder.—Ver. 14. *The rams secundate the flocks*, lit. *clothe them*: a pure orientalism, denoting the act of coition. Our poets use the word *line* and *cover* in the same sense.

PSALM LXVI.—al. LXV.

This psalm is by some supposed to have been composed in the time of Hezekiah, after his recovery from his sickness. Others refer it to the Babylonish captivity. I see nothing in it that favours either of these conjectures. It is perfectly applicable to David, after his return to Jerusalem, from Mabanaim.

FOR THE FIRST MUSICIAN; A PSALM-SONG. 1

SHOUT to GOD, all ye inhabitants of the land :
sing psalms to the glory of his name : 2
make his glory the subject of your praise.
Say to GOD: "How awful thy works! 3
"on account of the greatness of thy power,
"thine enemies themselves fawn to thee.
"Let all the people of the land worship thee, 4
"sing psalms to thee, and celebrate thy name."
Come, and behold the works of GOD, 5
awful in his conduct toward the sons of man.
He *once* turned the sea into dry land! 6
on foot our forefathers went through the flood!
for this, let us rejoice in him.

- 7 In his might he ruleth for ever :
his eyes are fixed on the people :
let not then the rebellious exalt themselves.
- 8 Bless our God, ye people !
and publish aloud his praise !
- 9 It is he who preserveth our lives,
and permitteth not our feet to stagger.
- 10 Thou hast indeed tried us, O GOD !
and smelted us, as silver is smelted ;
- 11 into a snare thou broughtest us,
and laidest a heavy load on our loins !
- 12 Thou madest men to ride over our heads :
and we have gone through fire and water !
yet *at last* thou hast brought us to a banquet.
- 13 I will enter thine house with sacrifices ;
- 14 I will acquit myself of my vows,
which, with open lips, my mouth uttered,
when I was in my distress.
- 15 Fat holocausts I will offer to thee with incense :
rams, beeves, and bucks I will sacrifice.
- 16 Come, listen, all ye who revere GOD :
while I relate what he hath done for me.
- 17 If, when with my mouth I invoked him,
and exalted him with my tongue,
- 18 in mine heart I had seen iniquity,
JEHOVAH would never have heard me :
- 19 But, truly, GOD hath heard,
hath attended to my supplication.
- 20 Blessed be GOD, who rejected not my prayer ;
nor withdrew from me his benevolence.

NOTES.

Ver. 6. *For this, let us rejoice in him.* The common version is,
There did we rejoice in him : a meaning so obviously improper, that

some critics have considered the text as corrupted; and that we should read "There they rejoiced in him."—Without altering the text, I think that it admits the sense I have given it; which entirely solves the difficulty.—Ver. 14, *with incense*. Our translators, following the Masoretic accentuation, joined these words with the following, and render "with the incense of rams;" but it is now pretty generally allowed, that the Masoretic accentuation is wrong; and that *incense* belongs to the first comma. See C. R.

PSALM LXVII.—al. LXVI.

This psalm is by Venema, and some others, referred to the time of Hezekiab. I see not why it may not have been composed by David; possibly on the same occasion with the former.

FOR THE FIRST MUSICIAN; ON THE NEGITH: A PSALM-SONG. I

BE gracious to us, O GOD! and bleſs us;	2
and cauſe thy countenance to ſhine upon us:	
that thy conduct may be known through the land;	3
thy ſaving power among all the people.	
Let the people praife thee, O GOD!	4
let them all praife thee together:	
let the people be joyful and rejoice,	5
ſince thou haſt done them juſtice;	
and haſt given repoſe to the land.	
Let the people praife thee, O GOD!	6
let them all praife thee together;	
ſince the land yieldeth its increaſe;	7
and GOD, our GOD, hath bleſſed us.	
May GOD continue to bleſs us:	8
and may all the inhabitants of the land,	
to its furtheſt limits, revere him,	

PSALM LXVIII.—al. LXVII.

This very beautiful psalm has been the cross of Biblical critics, since the commencement of Biblical criticism unto the present day : nor must I presume to flatter myself that I have surmounted all the strange difficulties that here occur. I have, however, endeavoured to make my version at least intelligible, with as little vexation of the original text as possible. As to the time and occasion of the composition of this sublime piece of poetry, the bulk of interpreters refer it to the translation of the ark from the house of Obededom to mount Zion : but, I confess, I cannot acquiesce in this opinion. I think it must have been composed after David's signal and repeated victories over the combined forces of the Edomites, Ammonites and Syrians, when the ark was brought back in triumph to Jerusalem. That the ark accompanied the army in those wars we learn from the words of Uriah to David, 2 Sam.

II. II.

I FOR THE FIRST MUSICIAN: A PSALM-SONG
OF DAVID.

- 2 LET but GOD arise—disperfed are his enemies !
and they, who hate him, flee before his face !
- 3 Like a drift of smoke, they are driven away !
like as wax melteth before the fire ;
fo perish the wicked before the face of GOD !
- 4 while the righteous rejoice in his presence,
and are transported with excess of joy !
- 5 Sing to GOD—sing psalms to his name :
extol him, who rideth on the skies,
by his name, JEHOVAH !
and be joyful in his presence.
- 6 The father of orphans—and the righter of
widows—
is GOD in his holy habitation.

His darlings he houseth at home ; 7
 and the bound he releaseth from bonds ;
 but rebels shall inhabit a barren soil.

O GOD ! when thou, *formerly*, precededst thy people : 8
 when thou marchedst through the wilderness :

the earth quaked—the heavens were dissolved— 9

(Dissolved were the clouds into water !

the mountains melted at the presence of GOD)

Sinai, itself, at the presence of the GOD of Israel !

A copious rain, O GOD ! thou sentest, 10

to refresh thine exhausted inheritance :

Among them dwelt thy vivifying presence ! 11

for the needy thy bounty provided !

JEHOVAH hath *now* given glad tidings, 12
 concerning a numerous host.

The kings of those hosts have fled—have fled— 13

and the families at home, shall share in the spoils.

What though ye were placed between *hostile* ranks— 14

between the wings of a dove bedeckt with silver,

and whose pinions were streaked with gold ?

When the omnipotent dispersed the kings, 15

snow covered the idol with confusion !

Ye lofty hills, ye hills of Bashan ! 16

Ye swelling hills, ye hills of Bashan !

Why are ye jealous, ye swelling hills, 17

of the Hill where GOD is pleased to reside—

where JEHOVAH will reside for ever ?

The chariots of GOD are numerous : 18

thousands—armed with hooks !

With these, O God, thou mountest aloft : 19

a train of captives thou ledest back :

presents of men thou receivest,

the rebels, even, as a deodand !

- 20 Blessed be JEHOVAH, daily, daily :
the GOD to whom we owe our preservation :
- 21 the GOD who to us has been a Saviour !
For to JEHOVAH, our own GOD,
we owe our escapes from death.
- 22 But the heads of his enemies GOD hath smitten,
the hairy crowns of those who persist in guilt.
- 23 “ I will bring *them* back, said JEHOVAH, from
Bashan,
“ and from the hollow shores of the sea ;
- 24 “ That thou mayest dip thy feet in the blood of thy
“ foes ;
“ and thy dogs even may lick up their share.”
- 25 Behold the processions of GOD !
the processions of GOD, my king, in his sanctuary.
- 26 The fingers precede—the minstrels follow,
’midst damsels playing on timbrels.
- 27 In bands they bless GOD !
the offspring of Israel *bless* JEHOVAH !
- 28 Here Benjamin, though youngest, is their leader :
the chiefs of Judah their strength :
the chiefs of Zebulon—the chiefs of Nephthali.
- 29 Exert, O GOD ! thy might :
confirm, O GOD, what thou hast done for us,
from thine own *heavenly* palace.
- 30 May kings bring thee presents to Jerusalem !
- 31 Check the wild beasts of the reeds :
the assemblage of the potent lords of nations,
who tread on tiles of silver.
- 32 Disperse those peoples who delight in war.
Let ambassadors come from Egypt :
Let Chush hasten to give its hand to GOD.
- 33 Kingdoms of the earth, sing songs to GOD ;

fing psalms to JEHOVAH ;
 who rideth on the highest heavens, 34
 from all antiquity :
 Lo! how loudly he thundereth with his voice !
 Give glory to the GOD who is over Israel : 35
 whose majesty and might *appear* in the skies.
 Tremendous is GOD, from his sanctuaries— 36
 the GOD of Israel !
 It is he who giveth strength and might to a people :
 Blessed be GOD !

NOTES.

In my translation of this psalm I differ so often and so widely from all interpreters, that my readers will be apt to wonder at the difference : but I can assure them, that no alteration has been rashly made ; and that the text has been less disturbed by me than by almost any modern critic. It will not be expected that I should here detail the reasons on which my version is grounded. This must be reserved for my Critical Remarks. I only subjoin a few Notes to illustrate the beauties of the composition, and make some passages more intelligible, by historical applications.

Ver. 2. *Let but God arise, &c.* The words are borrowed from Numbers 10. 35. with some little variation of tense.—Ver. 8, 9. are copied from the song of Debora, Jud. 4. 14. from which what is within brackets is supplied ; as it may have been dropt out of the psalm.—Ver. 12. *Jebowab bath now, &c.* The poet passes rapidly from former times to his own days, and the occasion of composing his psalm ; namely, the discomfiture and flight of the combined kings of Syria, Ammon, Moab, and Edom : for with all these David had been engaged in this war.—Ver. 14, 15. The late Mr. L'Advocat was, I believe, the first who seized the true meaning of this much tormented passage. He supposes, that the poet alludes to the banner of the Assyrians, which was a dove, sacred to Astarte, or Venus ; a bird so sacred among that people, that it was unlawful to kill or eat it. It may have also been the banner of the other neighbouring nations : for the worship of Venus was very general in the East. By the Philistines, a white or silver coloured pigeon was held in the

highest veneration. This being presupposed, the way becomes clear, and we see the propriety of the allusion. The Israelites had, in this war, been exposed to considerable dangers. At one time they had a powerful army both in their front and in their rear. 2 Sam. 10. 9. And to this very perilous situation the psalmist, I think, alludes in ver. 14. *What though ye were placed, &c.* The sudden transition from the *ranks* to the *banners* is poetical indeed, but not unnatural. The Latin poet Lucan in like manner identifies the hosts of Pompey and Cæsar with their standards, the Roman eagles; *pares aquilas*. All this gives a high degree of probability to the hypothesis of L'Advocat, adopted since by De la Molette. But should this hypothesis be ill-founded, the allusion itself might stand. The rich and splendid armour of the Syrians, and the gorgeous apparel of their chieftains, might well be compared to the wings of a dove: and perhaps both ideas occurred at the same time to the mind of the poet. However this be, it is clear, I think, that the allusion is made not to the Israelites, as interpreters generally suppose, but to the enemies of Israel. This is confirmed by the next ver. when the *omnipotent dispersed the kings, &c.* Only the last comma has, in my opinion, been totally misunderstood. In order to make any tolerable sense of it, I have been obliged, not to alter the letters of the text, but only to divide them, in one place, differently. By withdrawing a letter from the beginning of one word, and joining it to the word that precedes, I form the following version: *Snow* (or rather *fleet*) *covered the idol with confusion*. It is very probable that a sudden tempestuous fall of snow accompanied the defeat of the associate kings, and defiled and affronted their splendid pigeon-palladium. To *cover the image with confusion*, was to disgrace the divinity which it represented. Thus Virgil makes Ulysses and Diomedes insult Pallas herself, by insulting her effigy.—For the rest, I must warn the reader, that the word which I render *idol*, or *image*, more properly perhaps *similitude*, is commonly translated *Tsalmon*, and supposed to be a hill in the neighbourhood of Schechem; which, what it has to do here, I cannot possibly conceive. Such is the result of my long labour on this difficult passage: they who are not pleased with my translation may “lie among the pots” as long as they choose.—Ver. 16. This is a most beautiful transition. The superior height of the hills of Basban, and their swelling ridges, compared with the lowly mount Zion, is a fine emblem of the towering arrogance of the Syrian kings; who, jealous of the rising grandeur

of the kingdom of Israel, conspire its ruin.—Ver. 18. *The chariots of God are numerous, &c.* The intelligent reader will easily perceive that all this is tropological. God is represented riding on his exalted car, attended by legions of angels, mounted also on cars. Comp. Deut. 32. 3. and 2 K. 6. 16.—Ver. 19. *Presents of men thou receivest.* i. e. slaves of those who had rebelled against David's government.—Ib. *as a deodand,* lit. *to be the lodgers of God.* The letters of the text are ill divided: but there is no other corruption in it, as Houbigant and others too rashly suppose.—Ver. 23. This verse has also been generally misunderstood. Yet the meaning to me appears evident. God is made to bring again and again to the charge the Syrians from Bashan, and the Edomites from the shores of the red sea, on purpose that David may glut his vengeance on them, in the manner here described.—Ver. 28. *Benjamin, though the younger, is their leader.* The lead, in this procession, seems to have been given to the Benjaminites for two reasons. First, the city of Jerusalem, where the procession was to close, belonged to them: Secondly, because David wished to soothe and attach to him this warlike tribe; which, accordingly, adhered to his posterity, after the separation of the other tribes.—Ib. *The chiefs of Judah their strength,* lit. *their stone-beap.* The Judahites were placed in the centre, as the great bulwark of the host. They were followed by the Zebulonites and Nephthalites; who were probably all those of the cisjordan tribes who had accompanied David in this expedition. No mention is made of the transjordan tribes: either because they had, as usual, been inactive on this occasion, or because it was not deemed expedient to bring them so far from home.—Ver. 31. *Check the wild beasts of the reeds:* i. e. as I conjecture, the kings of Syria, whose possessions on the Euphrates were a reedy country. It may also allude to the Ammonites, whose capital, Raba, is in 2 Sam. 12. 27. called the town of waters. Nay, the capital of Moab, Ar, was also surrounded with water: so that the kings of all those cities might be called *the wild beasts of the reeds:* which usually grow on the brinks of rivers; and which certainly abounded about the Euphrates.—In the second line of this verse I have risked a conjectural reading; but it is only the rejection of a single letter: by which an apposite sense is produced, entirely agreeable to the context. Let who will prefer the common version: “The multitude of the bulls, with the calves of the people”—if so be that they can understand it.—Ib. *Who tread on tiles of silver.* Every

one knows what expensive luxury prevailed in the palaces of the oriental kings. The very floors were paved with silver: and to this the poet here alludes. Ver. 32. *Let ambassadors come from Egypt, &c.* The Hebrew word signifies somewhat more than *ambassadors*: it denotes *allies*, or *partisans*, if this latter term can bear so favourable an acceptance. *Egypt* and *Cush*, that is *Æthiopia*, had long been at peace with Israel: and in the next reign they were more strongly linked by Solomon's marrying an Egyptian princess. On the other hand, Egypt and Syria were two formidable rivals; and the latter being more contiguous to Israel was its most dangerous enemy. David therefore wishes for the friendship of Egypt and Ethiopia, as a counterbalance to his more natural foes. These notes have been longer than I intended: but they seemed in some degree necessary. I shall not have often occasion to be so prolix.

PSALM LXIX.—al. LXVIII.

Although the title gives this psalm to David, there are passages in it which strongly militate against it; and it is highly probable that it is the composition of a bard at Babylon, bewailing his people's calamities in his own name; and at the same time promising himself and them relief. Even those critics, who think that the psalm might originally have been composed by David, allow that the last four verses must have been added after the captivity. But why not give the whole to the same person?—Because Luke and John have accommodated some parts of this psalm to Christ, it has been called a prophetic psalm. I see no prophecy in it; but much in it incompatible with the meek, all-suffering, sweet spirit of Jesus.

I FOR THE FIRST MUSICIAN; ON THE HEXACHORD: A PSALM OF DAVID.

- 2 SAVE me, O God! for waters suffocate me.
- 3 I sink in deep, unstable mire.
I have got into the deepest of waters:
a flood hath overwhelmed me.
- 4 I am wearied with crying—parched is my throat—

wafted are mine eyes, while I wait for GOD.

More numerous than the hairs of my head 5
are they who hate me, without a cause !

powerful are my deceitful enemies,
who wish to destroy me !

What I never ravished, I repay !

O GOD ! thou knowest what has been my folly, 6
and from thee my faults are not hidden.

But let not, I pray, be put to shame 7
they who look up to thee, JEHOVAH GOD of hosts !

Let not, I pray, be exposed to ignominy
they who are attached to thee, O GOD of Israel !

For on thy account I suffer reproach ; 8

and, *on thy account*, am loaded with ignominy !
am become a stranger to mine own brethren ! 9

an alien to mine own mother's sons !

Because zeal for thy house devoureth me, 10
the reproaches of thy reproachers redound on me.

When I weep and fast, it is made a matter of
reproach : 11

when I clothe myself in sackcloth, I become their
by-word. 12

They who sit at the gate calumniate me ; 13
and drunkards make me the burthen of their song.

But I to thee, JEHOVAH ! address my prayer ; 14
in thine own seasonable time, O GOD !

according to thine infinite goodness,
hear—and assure my preservation.

Free me from the mire, that I may not sink : 15
may I be rescued from those who hate me,

and *retrieved* from the watery deep.

Let not the flood of waters overwhelm me : 16
nor the whirl-pool swallow me up ;

- nor the pit shut upon me its mouth.
- 17 Hear me, JEHOVAH ! since great is thy bounty :
according to thine infinite kindness,
favour me with thy regard.
- 18 Hide not thy face from thy servant ;
hasten to help me in my distress.
- 19 Be present to save and redeem my life :
redeem me, because of mine enemies.
- 20 Thou knowest what reproach I have borne,
what shameful, ignominious treatment !
mine adversaries are all in thy view.
- 21 Reproach hath broken and debilitated mine heart !
I looked for consolers—but, no !
for comforters—but I found them not.
- 22 With my food they mingled hemlock :
and, in my thirst, made me drink musty wine.
- 23 May their own table, in return, be a trap ;
and, by way of retribution, a snare !
- 24 May their eyes be so dim, that they may not see :
and their loins so weak, that they may always
stagger.
- 25 Upon them pour out thine indignation ;
and let thy wrathful ire lay hold on them.
- 26 May their castles be desolate ;
and their tents without inhabitants !
- 27 Since they persecute those whom thou hadst smitten,
and aggravate the grief of those whom thou hadst
wounded,
- 28 to their guiltiness, add guiltiness ;
and by thee let them never be justified.
- 29 Let them be effaced from the register of life ;
and let their names be not written among the just.
- 30 But me—although humbled and afflicted—

thy saving power, O GOD ! can exalt.

I will celebrate GOD's name, with a canticle : 31

I will magnify him with thankful praise :

which, to JEHOVAH, will be more grateful, 32

than a full-horned and full-hoofed steer.

The afflicted shall see and rejoice ! 33

and their hearts, who seek GOD, shall be revived.

For JEHOVAH listeneth to the destitute ; 34

and despiseth not the bound for his sake.

The heavens and the earth shall praise him, 35

the seas, and all that in them move :

when GOD shall have restored Zion, 36

and rebuilt the cities of Judah :

which the seed of his servants shall inherit ; 37

and where those who love him shall dwell.

NOTES.

This psalm is throughout highly poetical, and quite in the style of oriental poetry. The calamities of the Jews, during their captivity, are represented in every image of distress, in the strongest metaphorical terms.—Ver. 6. He owns that himself and his people had been guilty, and deserving chastisement : but he deprecates the insulting treatment which they met with from their enemies, who reproached them for their attachment to their God, and even laughed at their marks of repentance. Their zeal for the house of God, that is, their eager wish to see the Temple restored ; their weeping and fasting, and other self-denials, were turned into ridicule. They were a subject of scorn and derision to all the idle people, who met at the gates of cities, and the by-word of every revelling club. This I take to be the meaning of all this part of the psalm.—Ver. 22. *Musty wine*. Not *winegar* ; which was considered as a refreshing and salubrious beverage.—Ver. 23. *May their own table, &c.* i. e. May their own food become as disgusting and noxious, as that which they force on us !—Ver. 28. *To their guiltiness add guiltiness*. Some render “ To their punishment add punishment : ” but I believe the other is the true meaning. Let their guilt become so enormous, that there may be no room for pardon,

Such imprecations were familiar to the Hebrew poets: how far they are suitable to a Christian congregation, let those who are concerned examine.

PSALMS LXX. and LXXI.—al. LXIX. and LXX.

I join these two psalms together, because I am convinced they made, originally, but one: as they still do in 16 MSS. and in some of the oldest and most approved printed editions. See C. R.—The first 5 verses (that is, the complete 70th psalm according to the present division) are copied from the conclusion of psalm 40. with some little variety of reading. The division of verses I have retained separately, as in the common editions. Psalm 71 has no title; another presumption, that it belongs to psalm 70; the title of which is

A PSALM OF DAVID.

- 1 BE *pleased*, O GOD! to rescue me:
JEHOVAH! come speedily to mine aid!
- 2 May those be confounded, and covered with shame,
who seek to take away my life.
- 3 Backward may they speed and be confounded,
who wish evil to me.
May they be turned back with sudden shame,
who say of me: "Ahah! ahah!"
- 4 But, let all those, who seek thee,
be joyful and rejoice in thee.
Let those who delight in being saved by thee,
say: "Be GOD for ever magnified."
- 5 When I am afflicted, and destitute,
May God hasten to mine aid.
Thou art my helper, and deliverer!
JEHOVAH! make no delay.
- 1 In thee, JEHOVAH! I put my trust:
let me never be confounded:

deliver and rescue me for thy justice sake : 2
incline to me thine ear ; and save me.

Be thou my continual strong resort. 3

Thou art engaged to preserve me,
since my rock and fortress thou art.

Save me, my GOD, from the hand of the wicked ; 4
from the hand of the unjust and cruel ;

since thou art my hope, JEHOVAH, *my God!* 5
my trust from my earliest youth.

On thee I have depended from the womb : 6
from my mother's bowels my support thou hast been :
thou shalt, *therefore*, be ever the subject of my praise.

To the many I am like a wonder : 7
but thou art my firm hope.

My mouth shall be full of thy praise ; 8
thy glory shall be my daily theme.

Reject me not in mine old age : 9
forsake me not when my strength is gone.

For mine enemies deliberate against me ; 10
and they who watch for my life consult together !

" GOD (say they) hath forsaken him : 11
" pursue and seize him, while there is no deliverer."

O GOD ! be not far from me ; 12
my GOD, hasten to mine aid :

May the enemies of my life be confounded ; 13
be they covered with ignominy and shame,
who insidiously seek mine hurt.

For in thee I will continually hope ; 14
and more and more add to thy praise.

My mouth shall rehearse thy justice ; 15
thy saving mercies, all the day long :

although I know not how to reckon them.

I will dwell on thy mighty deeds, JEHOVAH ! 16

- I will celebrate thy singular justice.
- 17 Thou, O GOD ! hast instructed me from my earliest youth,
and, thenceforth, I have declared thy wondrous deeds :
- 18 And now, when I am old and gray-headed,
O GOD ! forsake me not—
until I announce thine arm to another generation ;
thy mighty power to all posterity.
- 19 For superlative, O GOD ! is thy justice :
Who, like thee, O GOD ! doth such wonderful things ?
- 20 Great and grievous troubles thou hast made me experience ;
thou hast *indeed* made me experience :
but thou wilt revive and bring me back,
from the depths of the earth.
- 21 My dignity thou wilt yet augment,
and wilt comfort me on every side :
- 22 Then thee, and thy truth, I will praise on the psaltery :
on the harp I will sing to thee, my GOD !
O Thou, the HOLY ONE of Israël !
- 23 My lips shall sing aloud, when to thee I sing ;
and my soul, by thee redeemed, *shall rejoice* :
- 24 All day long my tongue shall talk of thy justice ;
when they who seek mine hurt shall be ashamed
and confounded.

NOTES.

The variations in psalm 70. from psalm 40. the reader may see by comparing them : and the notes on the latter are applicable to the former.—Ps. 71. ver. 3. *Thou art engaged to preserve me.* Lit. *Thou*

hast ordained to preserve me. Some render *Thou hast promised, &c.*—Ver. 7. *To the many I am like a wonder.* The Hebrew word, translated *wonder*, would, perhaps, be better expressed by *portent*. It denotes any thing uncommon and wonderful, and admits a double meaning. Some interpreters are of opinion that it is here taken in the most favourable sense, and that the psalmist represents himself as considered by *the many* as a *prodigy of God's goodness*. But the whole tenor of the psalm is against this meaning: which is not badly expressed by Green, "I am become a gazing-stock to the multitude." I have however kept to a more general term, and rendered *wonder*.—Ver. 11. *Pursue and seize him.* This was the precise council given by Ahitophel to Absalom. See 2 Sam. 17. 1.

PSALM LXXII.—al. LXXI.

This psalm, or prayer, is supposed to have been made by David in the last stage of his life, in favour of Solomon, newly anointed king: and, if the concluding verse be genuine, we cannot admit any other hypothesis. But as this may be an arbitrary note of the redactor of the psalms into their present form and order, Solomon himself may have been, and probably was, the author of this very beautiful composition. The title may be rendered either

FOR SOLOMON; OR, BY SOLOMON.

1

TO the king, O GOD ! give thy judgments :

and to the son of a king thine equity :

that with justice he may judge thy people,

2

and thine oppressed with righteousness.

That to them the mountains may announce peace ;

3

and the hills reecho justice.

That he may right those who are oppressed ;

4

relieve those who are destitute ;

but crush in pieces the oppressor.

Then shall he endure with the sun,

5

- and with the moon from generation to generation.
- 6 He shall be like rain descending on the shorn mead,
and like copious dews that moisten the ground.
- 7 In his days shall flourish justice,
and prosperity, till the moon be no more.
- 8 He shall have dominion from sea to sea,
and from the river to the limits of the land.
- 9 Barbarians shall bow down before him,
and his enemies shall lick the dust.
- 10 The kings of Tharshish and the isles shall bring
presents;
the kings of Sheba and Seba shall offer gifts;
- 11 all the kings *around* shall pay him homage,
and all the nations be subservient to him!
- 12 But the destitute, who claim his aid, he shall
relieve;
and the afflicted, who have none to help them.
- 13 The weak and the needy he shall spare,
and preserve the lives of the destitute:
- 14 From guile and extortion he shall protect them,
and their blood shall be precious in his sight.
- 15 He shall preserve them, and share with them the
gold of Sheba:
so shall they continually resound his praise,
and load him with daily benedictions.
- 16 There shall be plenty of grain on the ground;
its crops shall rustle, even on the tops of mountains,
like *those that grow on mount Lebanon*;
and shall spring from a sterile soil,
like the grass of the *fertile meadow*!
- 17 His fame shall be perpetual!
it shall last, while the sun shall be seen!
He shall be a general theme of benediction,
and all the nations shall felicitate him.

Blessed be JEHOVAH, the GOD of Israel, 18
 who alone doth wonderful deeds :
 be his glorious name for ever blessed ; 19
 and may his glory fill the whole earth.

Amen—and Amen !

[Here end the hymns of David, the son of Ishai.] 20

NOTES.

Ver. 1. *Thy judgments.* i. e. Wisdom and prudence to decide causes, with a justice similar to thine. See the excellent prayer of Solomon, 1 Kings, 3. 6—9.—Ver. 3. *That the mountains may announce peace ;* i. e. public felicity. It was, and still is, common in the East to announce good or bad news from the tops of mountains and other eminences. By this mean, acts of justice were speedily communicated to the remotest parts of the country. Thus, when Solomon decided the controversy between the two harlots, the decision was quickly known over all the land : See 1 K. 3. 28.—Ver. 5. *Then shall he endure with the sun, &c.* I follow without hesitation the reading of Sep. Vulg. Arab. The present text has : “ And they shall revere thee,” &c. : a most incongruous meaning, in my estimation. For the rest, the psalmist means not that Solomon himself is to endure as long as the sun and moon : but in his posterity. Besides, the expression is no more hyperbolical than “ O king ! live for ever ! ”—Ver. 8. *He shall have dominion from sea to sea, &c.* This points out the extensive limits of Judæa in the time of Solomon. The two seas are the Mediterranean and the Red sea. The river is the Euphrates, and the limits of the land are the boundaries of Egypt. See 1 K. 4. 21, 22.—Ver. 15. *He shall preserve them, &c.* This verse is commonly rendered, as in our public version : “ And he shall live, and to him shall be given of the “gold of Sheba :” as if the words were applicable to Solomon, not to the destitute. I am fully persuaded, with Lewis De Dieu, that the latter is the antecedent ; and that the psalmist means to say, that Solomon will keep such alive, by imparting a share of his own money, which he is to receive from Sheba, &c. In fact, there was no poverty nor distress in Israel, during the reign of Solomon ; silver and gold were (in the exaggerative style of the East) as plenty at Jerusalem as stones. See 2 Chron. 1. 15.—Ver. 16. *His crops shall rustle, &c.*

This is highly poetical. The very summits of the mountains, and most naked spots, shall nod like Lebanon with full crops of corn. The hills of Judæa were in fertility inferior to those of Syria, especially the Lebanon and Antilebanon.—Ver. 20. This is no part of the psalm; and is wanting in Syr. Arab. and 7 MSS.

LXXIII.—al. LXXII.

This, in the ordinary division, is the first psalm of book third. The subject is similar to that of psalms 37, 39, and 49. The title, probably a false one, is

A PSALM OF ASAPH.

- 1 TRULY God is good to Israel—
to those who are pure of heart!
- 2 Yet I had well nigh staggered :
my steps were almost tottering :
- 3 when with jealousy I viewed the profane,
and saw the prosperity of the wicked.
- 4 For they had no mortal diseases,
and sound and vigorous was their strength.
- 5 The woes of other men they experienced not ;
nor, like other men, were they afflicted.
- 6 Hence pride encollareth their necks,
and a robe of violence investeth them.
- 7 From their midriff issueth their iniquity ;
the designs of their hearts burst forth.
- 8 They scoff and speak mischievously ;
calumnies they haughtily utter !
- 9 Against the heavens they set their mouths,
and their tongues are let loose on the earth.
- 10 Yet with them lodgeth every dainty ;
and with water in abundance they are supplied.
- 11 They say : “ What careth God for this ?
“ Is there any knowledge in the Most High ? ”

- Lo ! these (*said I*) are wicked men : 12
yet they always prosper and increase in wealth !
In vain, then, have I purified mine heart, 13
and washed mine hands in innocence :
since all day long I am afflicted ; 14
and my chastisements begin with the dawn.
Should I say : “ Let me reason like them : ” 15
lo ! then, I should deal perfidiously
with the generation of thy children !
Yet, when I study to comprehend the matter, 16
it appeareth too laborious a task :
until I enter into the sacred views of GOD, 17
and attend to their latter end.
Surely thou fettest them on slippery ground, 18
to precipitate them into ruin.
How suddenly they fall into desolation ; 19
and by terrible judgments are consumed !
Like to a dream, after one awaketh, 20
so thou, JEHOVAH ! makest contemptible
their foolish, imaginary *greatness* !
When mine heart is soured, and my reins rankled, 21
I too am stupid, and without understanding : 22
am, before thee, like the brute beasts.
Yet I am ever under thy care ; 23
by my right hand thou holdest me up :
thou still consultest my good, 24
and wilt finally conduct me to honour.
Whom then, in the heavens, 25
or whom on the earth,
can I delight in so much as in thee ?
Although my body and soul be wasted, 26
yet my soul’s support, and my portion,
must ever be thou, O GOD !

- 27 For, lo! they, who depart from thee, perish!
 thou cuttest off all those who estrange themselves
 from thee.
- 28 Well is it for me, *then*, to adhere to GOD:
 In thee, JEHOVAH! I put my trust;
 that I shall yet rehearse all thy doings,
 † at the gates of the city of Zion|.

NOTES.

Ver. 6. *Pride-encollareth their necks*; a metaphorical allusion to the rich collars or chains worn about the necks of great personages.—Ver. 7. *From their midriff*, more properly *pericardium*. But the ancient Hebrews knew little of anatomy: and even the Greek and Latin authors sometimes confounded the *pericardium* with the *diaphragma*. The meaning is, that the iniquity of those haughty men could not be confined by the envelope of the heart, but burst forth into open violence, as the next line expresses it. Of other very different versions of this passage, I shall only give here, that in our common translation, and that in our public liturgy. “Their eyes stand out with fatness: they have more than heart could wish.”—“Their eyes swell with fatness; and they do even what they lust.”—Ver. 9. *Against the heavens*, &c. i. e. They blaspheme God, and speak ill of all mankind.—Ver. 10. I have, to make any thing like sense of my original, been obliged to make a small alteration in the text: for the justification of which I must refer to my Critical Remarks.—Ver. 26. *My body and soul*, lit. *my flesh and heart*: but in Heb. these terms are often synonymous.—Ver. 28. The last line is only in Sep. Vulg. and Arab. but I am convinced that it made a part of the original text. The great hope of the author is, that he and his people shall yet return to Zion, and there praise God, as formerly. The city gate was the common meeting-place of the people, where tidings were announced, contracts made, and justice distributed.

PSALM LXXIV.—al. LXXIII.

This psalm is also ascribed to Asaph : but it could not be written before the Babylonish captivity : although some modern critics would refer it to the reigns of Abaz and Atbalia. For my part, I think it must have been composed during the persecution of Antiochus Epiphanes ; and the best commentary on it is the 1st ch. of the 1st book of Maccabees. The author may have been Mattathias. The title however is,

A DIDACTIC PSALM OF ASAPH.

I

WHY, O GOD ! hast thou abandoned us ?
 Shall thine anger smoke for ever,
 against the flock of thine own pasturage ?

Remember the people, whom thou purchasedst : 2
 whom thou redeemedst in days of old ;
 the tribe of thine own inheritance :
 that Zion, where *once* thou dwelledst.

Turn thy steps toward those desolations : 3
 every thing in thy sanctuary the foe hath ruined !
 Thine enemies roar in the midst of thy solemnities ! 4
 Their own symbols they have set up for signs !
 They have appeared like one who invadeth a thorny 5
 thicket :

For thus the whole carvings of *thy temple* 6
 with chisel and mallet, they have defaced !
 To thy sanctuary itself they have set fire ! 7
 Thy tabernacle they have profaned to the ground !
 In their hearts they said : “ Let us utterly destroy them : 8
 “ let us abolish all GOD’S solemnities in the land ! ”

Our own *sacred* symbols we no more see : 9
 nor is there any prophet amongst us ;
 any one who knoweth how long *this shall endure*.

- 10 How long, O GOD ! shall the enemy revile ?
 shall the foe for ever blaspheme thy name ?
- 11 Why hast thou withdrawn thine hand ?
 why resteth thy right hand in thy bosom ?
- 12 Yet GOD was formerly our king,
 working salvation in the land !
- 13 By thy power thou dividedst the sea !
 The sea-monsters' heads thou crushedst in the waters;
- 14 the heads of the crocodiles thou crushedst,
 and gavest them for food to the savages !
- 15 Thou madest fountains, and torrents burst forth !
 Thou driedst up impetuous rivers !
- 16 Thine is the day—thine also is the night !
 The light and the sun thou preparedst !
- 17 all the boundaries of the earth thou hast fixed !
 The summer and the winter thou hast settled !
- 18 Remember, JEHOVAH ! the reproaches of the
 enemy ;
 and how a foolish people have blasphemed thy name.
- 19 Deliver not thy turtle-dove to the bird of prey :
 forget not for ever thine oppressed people.
- 20 Have regard to *thine own* covenant :
 for full of violence and rapine
 are the gloomy habitations of the land.
- 21 Ah ! let not the humbled go away abashed :
 may the poor and oppressed have cause to praise thy
 name.
- 22 Arise, O GOD ! plead thine own cause :
 remember the daily reproaches of foolish men !
- 23 forget not the clamour of thine enemies ;
 the ever increasing insolence of thine adversaries.

NOTES.

Ver. 1. *Shall thine anger smoke for ever.* He saith not *burn*, to mollify the expression. One's anger may be said to *smoke* when it is not yet quite extinguished; and may again burst forth into fire. In a similar sense is to be taken Matt. 12. 20. quoted from Isaiah, "The yet smoking flax he will not extinguish."—Ver. 4. *Thine enemies roar in the midst of thy solemnities.* Instead of canticles of praise, or other acts of devotion, nothing is now heard but profane vociferation. The word, which, with almost all the antients, I render here, and again in ver. 8. *solemnities*, is by others rendered *places of worship, synagogues, congregations*: meanings, which the Hebrew term can hardly bear. But see C. R.—Ib. *Their own symbols they have set for signs.* Profane representations, no doubt, agreeable to their own worship. See 1 Mac. 1. 47.—Ver. 5. Although I have given a translation of this verse the best I could, I have some doubt of its being the true one. The antients vary strangely, and the moderns differ not less. Our common version: "A man was famous, according as he had lifted up axes upon the thick trees," is to me totally unintelligible. But see C. R.—Ver. 8. *Let us abolish, &c.* I have followed the reading of Sep. Syr. Vulg. Arab. who make this a continuation of the enemy's speech. The present Heb. with Aq. Sym. Theod. and Jerom, put it in the mouth of the psalmist: *They have abolished, &c.*—Ver. 11. *Why rearest thy right hand in thy bosom?* This I take to be the undoubted meaning of the original: nor is it necessary to make any alteration in the text, unless perhaps a single letter. See C. R.—Ver. 14. *And gave them for food to the savages.* Not to the Israelites, as commentators generally suppose; but either to the wild inhabitants of the desert, or the wild beasts that roamed in it. For the rest, the flesh of crocodiles was eaten by the Egyptians, and, according to the testimony of modern travellers, is no bad food. The psalmist, however, is supposed here to speak metaphorically of Pharaoh and his host, drowned in the Red sea; whose carcases became a prey to the savages on its border.—Ver. 16. *The light and the sun.* Some of the antients have *the moon and the sun*; or, *the sun and the moon.*—Ver. 20. *Have regard to thine own covenant.* The words *to thine own* are not in the present text; but they were either found in it, or added to it, by the antient interpreters. Chald. has *the covenant which thou*

madest with our fathers. A letter was easily dropped from the text; and that letter in Hebrew expresses the added words.—Ver. 21. The second line of this verse has been deemed hard to render. I think I have given the true meaning. Comp. 1 Mac. 1. 51—53.

PSALM LXXV.—al. LXXIV.

If I mistake not much, this psalm was composed after Judas Maccabæus had been victorious over all his enemies, and restored the worship of God at Jerusalem. See 1 Macc. 4. 36—39. The title is,

1 FOR THE FIRST MUSICIAN: AL-THASHHITH;
A PSALM-SONG OF ASAPH.

- 2 WE thank thee, O GOD!—we thank thee:
we invoke thy name, and rehearse thy wonders!
- 3 Since I found a fit occasion,
I have exercised acts of rectitude.
- 4 The land, with its inhabitants, was shaken:
but its pillars I have reestablished.
- 5 To the profane vaunters I said: “Vaunt not
“ yourselves:”
and to the wicked: “Lift not up your horn:
- 6 “Lift not up your horn on high;
“ nor speak with a stiffened neck:
- 7 “for neither from east, nor west, nor south,
“ may any one exalt himself:
- 8 “but GOD is the *proper* judge;
“ who humbleth one and exalteth another.
- 9 “For in the hand of GOD there is a cup
“ full of red and turbid wine:
“ This he sheddeth here, † and there!:
“ but its last dregs all the wicked of the earth shall
“ drink!”

But I shall for ever exult, 10
and sing praises to the GOD of Jacob.

All the horns of the wicked I will cut off: 11
but the horns of the just shall be exalted.

NOTES.

Ver. 3. *I have exercised acts of retribution.* i. e. I have exerted myself in correcting abuses, and reforming the national corruptions. This language is perfectly suitable to Judas Macchabæus: and indeed so is the whole psalm.—Ver. 5. *Lift not up your horn:* i. e. boast not of your superior strength. The metaphor is readily understood.—Ver. 9. The addition *and there*, is not in the present text: but it is expressed by Sep. Syr. Vulg. Arab. and I have no doubt of its having been in their Heb. copies. All more or less drink of it, but its dregs are reserved for the wicked.

PSALM LXXVI.—al. LXXV.

This psalm is by some thought to have been composed on the same occasion with psalm 46. to which indeed it hath some resemblance. But I think it more probable that it was only imitated from that psalm; and would refer it to the same time and occasion with the preceding: namely, to the victorious days of Judas Macchabæus. Yet it is applicable to the defeat of the Syrians, in the reign of Henekiab. The title is,

FOR THE FIRST MUSICIAN; ON NEGINOTH: I
A PSALM-SONG OF ASAPH.

GOD is acknowledged in Judah! 2
great is his name in Israel!
in Salem is his tabernacle, 3
and his dwelling-place in Zion!
There he hath broken the wings of the bow, 4
the shield, the sword, and the war!
Zion! thou art more illustrious and excellent 5

- than those high mountains of plunderers.
- 6 The stout-hearted *foes* have been spoiled :
they have slept out their sleep !
nor have any of those men of might
found their might of aught avail !
- 7 At thy rebuke, O GOD of Jacob !
benumbed were both chariot and horse.
- 8 Thou, thou, *O God !* art terrible:
and who, in thy wrath, can resist thee ?
- 9 Soon as from the heavens thy sentence is heard,
the earth trembleth—and is still :
- 10 when GOD ariseth, to do justice ;
and to save the oppressed in the land.
- 11 The fury of man thou quellest—
the remnant of their rage thou restrainest.
- 12 Vow votive gifts, and pay them to JEHOVAH, your
GOD :
bring presents to the Awful-one, all ye who are about
him.
- 13 'Tis he who controlleth the spirit of princes !—
formidable to the kings of the earth !

NOTES.

Ver. 3. *In Salem*, i. e. *Jerusalem*.—Ver. 4. *The wings of the bow*, i. e. *arrows*.—Ver. 11. This verse is thus rendered in our common version : “ Surely the wrath of man shall praise thee : the remainder of “wrath thou shalt restrain.” Others variously. I follow the emendation of Houbigant ; which consists only of the transposition of a letter ; and affords a most suitable and congruous meaning.

PSALM LXXVII.—al. LXXVI.

By whomsoever, or whensoever, this psalm was composed; it must have been composed in a time of calamity: probably during the Babylonish captivity; or at least after the dispersion of the ten tribes. Its title is,

A DIDACTIC PSALM OF ASAPH. 1

MY cry is to GOD—and loudly I cry : 2
to GOD is my cry, that he would listen.
In the day of my distress I seek JEHOVAH : 3
by night mine hand is unremittingly stretched out to
him.

My soul refuseth every sort of comfort.
I call GOD to mind, and am disquieted : 4
When I reflect, my mind is overwhelmed :
Mine eyes are kept constantly awake : 5
I am so confounded, that I cannot speak.
I consider the days of old, the years of yore : 6
I recollect my *former* nocturnal songs. 7
With myself I reason, and my mind *thus* questioneth :
“ Will JEHOVAH reject us for ever ? 8
“ and will he no more be favourable ?
“ Is his benevolence utterly withdrawn ? 9
“ Shall his promise fail, from generation to generation ?
“ Hath GOD forgotten to be gracious ? 10
“ Hath he, in his ire, shut up his compassion ? ”

At length, I said : “ I penetrate it : 11
“ ’Tis a change of the right hand of the Most-High !
“ *But*, let me call to mind the *former* works of
“ JEHOVAH : 12
“ let me call to mind thy wonderful works of old : ”

- 13 “on all thy works let me meditate ;
“and talk of thy deeds.”
- 14 Thy ways, O God ! are holy !
who so great a God, as our God ?
- 15 Thou art a God, working wonders !
among the nations thou manifestedst thy power.
- 16 With thine arm thou redeemedst thy people,
the posterity of Jacob and of Joseph.
- 17 The waters saw thee, O God !
the waters saw thee, and were afraid !
the depths themselves were troubled.
- 18 The clouds poured out water !
the skies emitted a sound !
thine arrows flew abroad !
- 19 the voice of thy thunder was heard in the heavens !
thy lightnings flashed on the globe !
the earth was moved, and quaked !
- 20 On the sea was thy way ;
and on the deep waters thy path :
yet thy footsteps were not perceptible.
- 21 Thy people thou leddest, like a flock,
under the conduct of Moses and Aaron.

NOTES.

There is little in this psalm that needs illustration.—Ver. 11. has, I think, been generally misunderstood. Our common version is, “And
“I said: This *is* my infirmity: *but I will remember* the years of the
“right hand of the Most High :” making up a sort of meaning by a long
eke of Italics ; which after all is hardly sense. Nor are most other
versions more significant. Professor Paulus alone seems to have well
understood the text : which I have endeavoured to render as literally
as possible ; and without straining a single word. I have used the word
penetrate, both because it most properly expresses the original, and be-
cause it has been already adopted into our language, in the same signi-
fication. To *penetrate* a thing is to *comprehend* it. The psalmist, after

a long list of expostulations and complaints, suddenly resolves the cause; namely, a change in the disposition of God, toward a guilty people: but consoles himself with future hopes; and rehearſes the former mighty works of Jehovah in favour of his people. See C. R.

PSALM LXXVIII. al. LXXVII.

I have little doubt of this psalm's being a continuation of the preceding one. It is a beautiful recapitulation of all that Jehovah had done for the Israelites; and of their unaccountable ingratitude and frequent relapses. Its title is,

A DIDACTIC PSALM OF ASAPH.

I

LISTEN, my people, to mine admonition :
 give ear to the words of my mouth.
 My mouth I will open with memorable instructions : 2
 the documents of antiquity I will detail :
 such as we have heard, and such as we know ; 3
 which our fathers have related to us.
 These we will not hide from their children : 4
 but rehearse, to the following generation,
 the praises and power of JEHOVAH ;
 and the wonderful deeds which he hath done.
 For he ordained a testimony for Jacob, 5
 and established a law for Israel :
 which he gave in charge to our fathers
 to make known to their children :
 that the following generation might know *them* ; 6
 the children to be born, and rise up :
 who should, again, relate them to their children :
 That in GOD they might place their trust, 7
 and never forget his doings :
 but strictly observe his commandments :
 and might not be, like their forefathers, 8

a froward and rebellious generation :
a generation, whose hearts were not upright ;
nor their minds faithful to GOD.

- 9 The children of Ephraim were like armed bow-
 men,
 who turn their back in the day of combat !
- 10 They kept not the covenant of GOD,
 and refused to walk by his law.
- 11 They forgot his singular works,
 and the wonders which he had shown them :
- 12 the miracles which he had done among their fathers,
 in Egypt—in the region of Zoan.
- 13 He divided the sea, to let them pass through ;
 made the waters stand up like an heap !
- 14 By day he conducted them by a cloud,
 and all night by a lucid fire !
- 15 He rent the rocks in the wilderness ;
 and gave them drink, as from a copious deep.
- 16 From the rock he brought flowing streams,
 and made waters run down like rivers ! .
- 17 Yet still they sinned against him,
 and irritated the Most High, in the desert.
- 18 They tempted him deliberately,
 by asking food for their appetites.
- 19 Nay, they spoke against GOD, and said :
 “ Can GOD spread a table in the wilderness ?
- 20 “ Although, when he struck the rock, waters flowed,
 “ and torrents impetuously rushed forth :
 “ Is he also able to give bread ?
 “ can he provide flesh for his people ?”
- 21 JEHOVAH heard this, and was wroth :
 so a fire was kindled against Jacob ;

and wrath was high against Israel !
because they believed not in GOD, 22
nor relied on his saving power.

Yet, he had commanded the clouds from above, 23
and the doors of the heavens he had opened ;
and rained down on them manna for food. 24
Celestial corn he had given to them !
every one ate a delicious food ! 25
provision he had sent them to the full !

He *now* removed the east-wind from the heavens, 26
and brought a south-wind in its full force ;
and rained down upon them flesh as dust, 27
and feathered fowls, as the sand of the sea !
In the midst of their camp he made them light, 28
all around their habitations !
So they ate, and glutted themselves, 29
for he brought them what they had longed for.

Their longing was hardly satisfied, 30
and their meat was still in their mouths ;
when the wrath of GOD falling upon them 31
made a slaughter among their chiefs,
and smote down the select of Israel !

For all this, they still sinned, 32
and disbelieved his miracles.
Therefore he consumed their days in disappointment, 33
and their years in consternation !

When he smote them, then they fought him ; 34
and were instantly reconverted to GOD !
calling to mind that GOD was their rock ; 35
and GOD the Most High, their redeemer.
But they only flattered him with their mouths, 36
and with their tongues they lied to him :

- 37 for their hearts were not sincere with him,
nor were they stedfast in his covenant.
- 38 Yet, full of compassion, he forgave their iniquity,
and would not utterly destroy them.
Often he restrained his indignation;
and roused not all his anger :
- 39 for he remembered, that they were but flesh ;
a breath, that passeth and returneth not.
- 40 How often did they provoke him in the wilderness!
how often did they grieve him in the desert !
- 41 Again and again they provoked GOD,
and irritated the Holy One of Israel.
- 42 They remembered not—how his powerful hand
had erst delivered them from their enemies !
- 43 what miracles he had wrought in Egypt !
what prodigies in the region of Zoan !
- 44 How he had turned their canals into blood,
and made their streams undrinkable !
- 45 had sent beetles, that ate them up,
and frogs that infested them !—
- 46 had given their fruits to the cricket,
and their labours to the locust !—
- 47 had with hail destroyed their vines,
and their fycamores with nipping frosts !—
- 48 had to the hail consigned their cattle,
and their flocks to the forky lightning !—
- 49 had poured on them his ire, his wrath and fury,
through the medium of messengers of evils !—
- 50 How he levelled a way for his wrath,
reserving not even themselves from death,
but giving up their lives to the pestilence !—
- 51 How he had slain all the first-born of Egypt ;

the firflings of their manhood, in the dwellings of Ham !
 while his own people he led out like ſheep, 52
 and like a flock conducted them in the wilderneſs !
 So fafely he conducted them, that they feared nought : 53
 for the ſea had overwhelmed their enemies.
 He brought them into his own hallowed lot, 54
 that mountainous tract, by his right-hand acquired :
 which, having expelled the nations before them, 55
 he assigned to them for an inheritance :
 and made the tribes of Iſrael inhabit their tents.

Yet they provoked and irritated GOD, the Moſt 56
 High GOD ;
 and did not obſerve his teſtimonies !
 Like their forefathers, they relapſed and prevaricated : 57
 they recoiled like a deceitful bow !
 They provoked his wrath, by their hill-chapels, 58
 and excited his jealousy by their idols !
 which when GOD ſaw, he was wroth, 59
 and ſo greatly abominated Iſrael,
 that he forſook the tabernacle at Shiloh, 60
 the tent of his abode among men.
The enſign of his power he delivered into captivity, 61
 and *the ſymbol* of his glory into the hand of his enemy.
 His own people he gave up to the ſword, 62
 and with his own heritage he was highly wroth.
 Their young men the fire of *his wrath* conſumed, 63
 and their virgins chanted no marriage-ſong.
 Their prieſts fell by the ſword, 64
 and their widows made no lamentation.

But, at length, JEHOVAH waked, as from ſleep ; 65
 like a hero, exulting from wine,
 and ſmote his foes in the hinder parts, 66

and covered them with everlasting disgrace.

- 67 However, he disdained the tents of Joseph,
and would no more reside in the tribe of Ephraim ;
68 but chose, *for his residence*, the tribe of Judah,
and his beloved mountain of Zion :
69 where, like a palace, he reared his sanctuary;
its foundation to be as durable as the earth !
70 And he selected his servant David,
whom he took from the sheep-folds !
71 From tending the suckling ewes, he brought him
to feed his own people *sprung from Jacob*,
his own inheritance, the Israelites.
72 He fed them with an upright heart,
and with skilful hands conducted them.

NOTES.

Ver. 24. *Celestial corn.* The *manna* which the Arabs still call *manessama*, i. e. celestial manna ; because they imagine it falls from the heavens like dew. See C. R.—Ver. 25. *Every one ate a delicious food.* This is commonly rendered : “ Men ate the food of angels : ” but the Heb. word never signifies *angels* ; but the *rich*, the *great*, the *noble* : and the meaning of the psalmist is, that the Israelites found in the manna a dainty delicate food, such as might suit the palates of the great. Thus, in some parts of this island the common people call flour-bread, *gentle-bread*, or *gentleman's-bread*.—Ver. 30. *Their longing was hardly satisfied.* This is in our public version rendered : “ They were not estranged from their lust.” By Street : “ They were not separated from this object of their wishes.” By Green : “ Before they were averse to what they had desired : ” which comes nearly to the true meaning.—Ver. 46. *to the cricket.* As this insect is not mentioned among the plagues in Exodus, it must be included under the term locust, which indeed the *cricket* much resembles. Some critics take it to be the *mole cricket*, or *gryllotalpa*.—Ver. 48. *to the fork lightning.* By Symmachus and Jerom the word is rendered *birds of prey* ; a meaning which it sometimes

has, and which is here preferred by some modern translators: but as there is no mention of *ravenous birds* in Exodus; and as the plague of *bail* is expressly said to have been accompanied with lightning, this seems to determine the proper meaning of the word.—Ver. 49. *through the medium of messengers of evils.* Our public version has: “by sending evil angels *among them.*” Much better Purver: “sending messengers of bad things:” and Street, “by sending the ministers of evil.” The messengers here alluded to are the *plagues* themselves; which are supposed to execute God’s vengeance on guilty man. See C. R.—Ver. 51. *the firslings of their manhood*: lit. *strength, vigour.* See Jacob’s benediction of Reuben, Gen. 49. 3.—Ver. 54. *into his own ballowed lot*, i. e. the land of Chanaan. Some however would render, with our public version, “to the border of his sanctuary;” and think that the *mountain* after mentioned is mount Zion. But the word *mountain* often denotes in the Hebrew writings a *mountainous country*: and I have no doubt of its being here in that signification. See C. R.—Ver. 61. The ensign of *his power.* The ark, which was taken by the Philistines.—Ver. 65. *like a hero, exulting from wine.* This oriental metaphor is repugnant to our ideas: but it could not be softened without losing its force. We would call such a hero *pot-valiant.*—Ver. 71. *The suckling ewes.* The word *suckling* is here the participle of the verb *suckle.* A *suckling* has unaccountably another meaning. Some render *pregnant ewes.*—Ver. 72. *and with skilful hands conducted them.* The old version, in the Liturgy, has well expressed the meaning: “and ruled them prudently with all his power.”

PSALM LXXIX.—al. LXXVIII.

The subject of this psalm is very similar to that of psalm 74. It was most probably composed by Jeremiab: but its present title is

A PSALM OF ASAPH.

I

THE heathens, O GOD! have entered thine heritage;
have polluted thine holy temple—
laid Jerusalem in ruinous heaps!

- 2 They have given the carcases of thy servants
for food to the fowls of the heavens ;
the flesh of thy worshippers to the beasts of the
earth.
- 3 Their blood they have shed, as water, around
Jerusalem ;
and there was no one at hand to bury them !
- 4 To our neighbours we are a subject of reproach,
of scorn and derision to those around us.
- 5 How long, JEHOVAH ! wilt thou be wroth ?
shall thy fire-like jealousy burn for ever ?
- 6 Pour out thine ire on nations, who own thee not,
and on kingdoms, which invoke not thy name.
- 7 For these have devoured Jacob,
and laid his habitation desolate.
- 8 Remember not, against us, our former iniquities :
let thy kind compassion speedily succour us :
for exceedingly low we are brought.
- 9 Help us, O thou, the GOD of our salvation :
for the honour of thy name deliver us :
for thy name's sake forgive our sins.
- 10 Why should the heathens say : " Where is their
" GOD ? "
- Let the vengeance of the blood of thy servants, that
hath been shed,
be manifested among those nations, before our eyes.
- 11 Let the sighs of the captive come before thee.
By the strength of thy powerful arm,
save those who are threatened with death :
- 12 and return, seven-fold, into our neighbours' bosoms,

the reproach with which they have reproached thee,
 JEHOVAH !

So shall we, thy people, and the flock of thy pasture, 13
 be for ever thankful to thee, and celebrate thy praise,—
 from generation, to generation.

PSALM LXXX.—al. LXXIX.

This psalm is by some supposed to have been written either in the reign of Josaphat, when the Edomites and Ammonites invaded the land; or in the reign of Joram, when the Philistines ravaged the country. But, in my apprehension, neither of these occasions suits the tenor of the composition. There is no mention made in it either of Judah, or Jerusalem. The great burthen of the song are the calamities of the house of Joseph. Benjamin seems to be classed with them, because they had been so classed in their march through the wilderness. See Num. 2. 18—24. We may, then, suppose, and indeed I think it highly probable, that this psalm was written by some Israelite, not Judahite poet, during the oppression of Israel by Hazael, king of Syria. See 2 Kings, 13. 3, 22.

FOR THE FIRST MUSICIAN, ON SHOSHANIM— I
 EDUTH: A PSALM OF ASAPH.

GIVE ear, O shepherd of Israel !	2
who leddest the Josephites, like a flock !	
Thou who sittest on cherubs, shine forth.	
Before Ephraim, Benjamin and Manasseh,	3
exert thy power, and come to save us.	
Restore us, O GOD of hosts !	4
let thy countenance shine on us,	
and we shall be saved.	
How long, JEHOVAH, GOD of hosts !	5
wilt thou be wroth with a supplicating people ?	
The bread of sorrow thou hast made them eat ;	6

- and made them drink tears in abundance !
- 7 Thou hast set us at strife with our neighbours ;
and our enemies hold us in derision.
- 8 Restore us, O GOD of hosts !
let thy countenance shine on us,
and we shall be saved.
- 9 A vine thou broughtest out of Egypt ;
and, expelling nations, plantedst it *in their land*.
- 10 Thou clearedst a wide place for it ;
it spread its roots—and filled the land !
- 11 The mountains were covered with its shade ;
and with its tendrils the tall cedars !
- 12 Its boughs it extended to the sea,
and its shoots to the *great* river !
- 13 Ah ! why hast thou broken down its fences ?
so that every passenger croppeth it.
- 14 The boar from the forest wasteth it,
and the wild beasts of the fields devour it !
- 15 GOD of hosts ! return, we beseech thee :
look down from the heavens, and see ;
and again regard this vine.
- 16 For the plant which thy right hand planted,
and the stem which for thyself thou causedst to grow,
17 have been burned with fire—have been swept
away—
have perished—at the frown of thy countenance !
- 18 Protect the man of thine own right hand,
the man whom thou broughtest up for thyself.
- 19 So will we no more revolt from thee.
Do thou but again revive us ;
and thy name only will we invoke.

JEHOVAH, GOD of hosts, restore us ; 20
 let thy countenance shine upon us—
 and we shall be saved !

NOTES.

Title. Some render the words, ON SHOSHANIM-EDUTH, &c. by ON THE HEXACHORD ; A TESTIMONY OF ASAPH.—It is of little importance, how they be rendered : as the titles themselves are often false indices, and of small authority : as has been more than once already observed.—Ver. 9. *A vine*, i. e. the people of Israel. The metaphor is continued throughout.—Ver. 18. *Protect the man of thine own right hand*, &c. i. e. the people whom thy right hand raised from a state of slavery, the Israelites.—Ib. *whom thou broughtest up for thyself*. Not badly our first translators : “whom thou madest so much of for thine own self.”

PSALM LXXXI.—al. LXXX.

I conjecture, that this psalm was written also by a bard of Israel, during the reign of Joash ; “who retook all the cities which had been taken in war out of the hands of his father Joahaz.” See 2 Kings, 13. 25.

FOR THE FIRST MUSICIAN, ON THE GI- I
 THITH : A PSALM OF ASAPH.

SING joyfully to GOD, our strength : 2
 sing melodiously to the GOD of Jacob.
 Raise the psalm-song—strike the tabor, 3
 the sweet-sounding harp, and the lute.
 Blow the trumpet at the new-moon, 4
 at the full-moon, and other solemnities.
 For this was made a statute for Israel, 5
 an ordinance of the GOD of Jacob ;

- 6 which he gave for a testimony to the Josephites,
 when they came out of the land of Egypt :
 where we heard a language, we knew not.
- 7 “ Your shoulders (said he) I relieved from their
 “ load :
 “ your hands were delivered from the mortar-tub :
- 8 “ When in distress ye invoked me, I rescued you :
 “ I heard your secret murmuring—
 “ I proved you at the waters of Meriba—
- 9 “ Hear (said I), my people ! that I may obtest you :
 “ Israelites ! if to me ye will listen :
- 10 “ let there be no strange gods among you :
 “ Nor worship ye any foreign god :
- 11 “ I, JEHOVAH, am your GOD,
 “ who brought you out of the land of Egypt :
 “ open wide your mouths, and I will fill them.
- 12 “ But my people would not listen to my voice ;
 “ and Israel corresponded not with my wish !
- 13 “ So I gave them up to their own obstinacy ;
 “ and they walked according to their own conceits !
- 14 “ Oh ! that my people had listened to me !
 “ that Israel had walked in my ways :
- 15 “ soon would I have humbled their enemies,
 “ and against their adversaries turned mine hand !
- 16 “ The haters of JEHOVAH should have crouched to
 “ them :
 “ but their felicity should have been perpetual.
- 17 “ With the best of wheat I would have fed them,
 “ and satiated them with honey from the rock !”

NOTES.

Ver. 6, 7. There are in the text, perhaps not altogether uncorrupted, such transitions from the third person to the first, and from the third to the second, that the whole is not easily understood. I have tried to make it intelligible, with very few alterations, and these supported by the antient versions. For particulars I must refer; as usual, to my Critical Remarks.—Ver. 8. *I heard your secret murmurings*. The common rendering is: “I answered thee (i. e. you) in the secret place of thunder.” Which appeared so strange to Houbigant, that he ventured a conjectural emendation, which no one, I believe, has adopted. I change nothing in the text, but give another meaning to one word, which it readily admits, and which is perfectly agreeable to the context.

PSALM LXXXII.—al. LXXXI.

In this psalm, of uncertain date, God is poetically introduced, as chief judge among the judges of the earth, and giving them a charge to administer justice uprightly.

A PSALM OF ASAPH.

1

GOD, seated in his sacred divan,
 giveth this charge to the judges :
 “ How long will ye judge unjustly, 2
 “ and favour the cause of the wicked ?
 “ Defend the poor and the fatherless ; 3
 “ do justice to the oppressed and destitute :
 “ relieve the poor and the indigent : 4
 “ deliver them from the hand of the wicked.”
 They are ignorant, and unintelligent ! 5
 in darkness they walk !
 Hence totter all the foundations of the land !
 I thought, ye were *inferior* gods : 6
 and all of you children of the Most High !

- 7 But ye shall die like common men ;
and fall like one of the perverse !
- 8 Arise, O GOD ! and judge the earth :
for all nations are thy domain.

NOTES.

Ver. 1. *God seated in his sacred divan.* This is quite in the oriental style. The divan is the great council-room, where all important matters are agitated, and decided.—Ver. 7. *and fall like one of the perverse.* The common rendering is “like one of the princes,” but I cannot think that this is the true meaning. Some think the line should be rendered thus : *Ye shall all of you, ye princes, fall together :* in my opinion, a forced translation.

PSALM LXXXIII.—al. LXXXII.

This psalm seems to have been composed in the days of Josbaphat, when a combination of the neighbouring kings was formed against Judah. See 2 Chron. 20. 1—12.

I A PSALM-SONG OF ASAPH.

- 2 O GOD ! be thou not dumb :
be not silent, nor still, O GOD !
- 3 For, lo ! thine enemies are tumultuous—
and they who hate thee lift up their heads.
- 4 Against thy people they hatch secret plots ;
and consult together against thy dependants.
- 5 “Come,” say they, “let us so totally extirpate them,
“that the name of Israel be no more remembered.”
- 6 With one consent they consult together :
Against thee they are confederated.
- 7 The Edomites, Ishmaelites, Moabites and Hagar-
renians ;

the Gebalites, Ammonites and Amalekites, 8
 the Philistines with the inhabitants of Tyre ;
 the Assyrians too are conjoined with them, 9
 and become an arm to the children of Lot !
 Do to them as *thou didst* to the Midianites ; 10
 as to Siferah and Jabin, at the brook Kishon :
 who, perishing at Endor, were dung to the earth ! 11
 Make their chiefs like Oreb and Zeeb : 12
 like Zebah and Zalmunah make all their princes :
 who have said : “ Let us seize on God’s habitations.” 13
 Make them, my GOD ! like whirling chaff, 14
 like stubble before the wind !
 As fire consumeth the forest, 15
 and as flame setteth the mountains in a blaze ;
 so pursue them with thy tempest, 16
 and terrify them with thy whirlwind !
 Cover their faces with ignominy, 17
 that they may acknowledge thy name, JEHOVAH !
 May they be confounded, and perpetually terrified ; 18
 and learn that thou, whose name is JEHOVAH, 19
 art alone the supreme GOD, over all the earth.

NOTES.

Ver. 1. *Thy dependants*, lit. *thy bidden ones*, i. e. those who shelter themselves under thy protection.—Ver. 9. *an arm*. We might say *auxiliaries* : but the Hebrew metaphor is readily understood : so I thought it proper to retain it.

PSALM LXXXIV.—al. LXXXIII.

This psalm, which describes the happiness of those who can attend God’s worship at his sanctuary, may have been composed by David, or for David, during his exile. The title is,

1 FOR THE FIRST MUSICIAN, ON THE GITHITH :
A PSALM OF THE SONS OF KORAH.

2 HOW lovely are thy tabernacles, JEHOVAH
God of hosts !

3 my soul longeth, nay languisheth for the courts of
JEHOVAH !

mine heart and my flesh cry aloud for the living GOD !

4 The very sparrows find an abode,
and the swallows a nest, where they may lay their
young,

by thine altars, JEHOVAH, GOD of hosts !
my king, and my GOD !

5 Happy they, who dwell in thy house,
and are continually sounding thy praise.

6 Happy they, whose strength thou art :
security reigns in their hearts.

7 If they pass through a desolate valley,
they shall drink from a fountain :
nay, the rain itself shall bestow *its* blessings.

8 They shall go on, from stage to stage,
until they appear before GOD, in Zion !

9 JEHOVAH, GOD of hosts ! hear my prayer :
give ear to me, O GOD of Jacob !

10 O GOD, our protector, behold ! and regard thine
anointed.

11 For better is a day, in thy courts,
than a thousand *elsewhere* !

I would rather live at the threshold of the house of
my GOD,

than dwell in the tabernacles of the wicked.

12 For a sun and a shield is the GOD JEHOVAH :

JEHOVAH giveth grace and glory :
 he withholdeth nothing that is good
 from those who walk in innocence.

JEHOVAH, God of hosts !

13

happy those who trust in thee.

NOTES.

Ver. 2. *The swallows.* From a similarity of sound, the Hebrew word *deror*, or *darur*, is supposed to be the Arabic *dururi*; which Forkal saw in Egypt. But as he gives not the Arabic name either in Arabic or Hebrew characters, the similarity of sound is an unsure authority. I have therefore, with the ancients, kept to the swallow, which we know builds in the walls of houses as well as the sparrow. For the rest, some interpreters, thinking it indecent that birds should nestle in the temple of God, have violently wrested the text to a different meaning: and our Green thus disposes of it: "Even the sparrow findeth herself a house, and the ring-dove a nest, where she may lay her young—but when shall I approach thy house and thy altars?" A strange ellipsis this!—But temples of every sort have been every where the resort of certain birds: and the orientalists consider this so far from being a profanation, that they will not allow the nestlers to be disturbed.—Ver. 6, 7. These verses are to me altogether unintelligible in all the versions, that I have seen. I have tried to make sense of them, without changing a single letter in the text; but only giving new, and I trust well founded meanings to three or four of them. But see C. R.

PSALM LXXXV.—al. LXXXIV.

Some are of opinion that this psalm was composed by Samuel, what time the Philistines oppressed the Israelites. But, with Venema, I would rather refer it to the times of the Maccabees. The title is,

FOR THE FIRST MUSICIAN: A PSALM BY I
 THE SONS OF KORAH.

THOU hast heretofore, JEHOVAH ! been favourable 2
 to thy land :

- thou hast reversed the captivity of Jacob :
3 thou forgavest the iniquity of thy people :
thou coveredst all their sins :
4 thou restrainedst all thy wrath :
thou abatedst the heat of thine anger.
5 Turn to us, *also*, thou GOD of our salvation:
and let thy wrath towards us cease.
6 Wilt thou, for ever, be wroth with us ?
wilt thou protract thine ire from generation to
generation ?
7 Wilt thou never again revive us,
that thy people may rejoice in thee ?
8 Show us, JEHOVAH ! thy compassion,
and grant us thy saving aid.
9 I *think* I hear, what the GOD JEHOVAH will say:
He will announce felicity to his people,—his wor-
shippers ;
if they return no more to *their* folly.
10 Truly, his saving aid is nigh to his reverers ;
to make *his* glory reinhabit our land.
11 Mercy and truth shall yet meet again :
Justice and peace shall embrace !
12 Truth shall shoot up from the earth,
and justice show itself from the heavens !
13 For, JEHOVAH being favourable to us,
the earth shall yield its full increase.
14 Justice shall walk before every one,
and direct his steps in the *right* way.

NOTES.

Dr. Kennicott fancied that the first three verses of this psalm are misplaced, and belong to ps. 60. But he did not attend to the paucity of moods in Hebrew : which has no preter-perfect ; but from contin-

gency. The psalmist elegantly contrasts the former favours of God to his people, with his present seeming dereliction of them; and promises himself a return of the divine mercy.—The beauty of ver. 9. must strike every sensible reader. Indeed the whole psalm is beautiful.—Ver. 14. There is here a relative without an antecedent: the text runs thus: “Justice shall walk before him;” without saying before *whom*. Hence some render, “the just man walks before him (i. e. God), and he (God) directeth his footsteps,” &c. Street: “The just prospereth in his presence, because he placeth his footsteps in his way.” But neither of these can, I think, be the meaning. The meaning is well expressed by the antient translator Symmachus; whose version I have followed. See C. R.

PSALM LXXXVI.—al. LXXXV.

This psalm seems well to correspond with its title. It was probably composed by David, during his persecution by Saul.

A PRAYER OF DAVID.

I

INCLINE thine ear, JEHOVAH! hear me:
 for distressed and destitute I am.
 Save my life—since pious am I: 2
 save thou, my GOD, thy servant who trusteth in thee.
 Have pity on me, JEHOVAH! 3
 for thee I daily invoke.
 Exhilarate the soul of thy servant, 4
 for to thee, JEHOVAH! my soul I raise.
 For, good and forgiving art thou, JEHOVAH; 5
 and full of mercy to all, who thee invoke.
 Give ear, JEHOVAH! to my prayer, 6
 and attend to my supplications.
 In the day of my distress I thee invoke, 7
 because thou art wont to hear me.
 Among the gods, there is none like thee, *Jehovah!* 8
 nor are there any works like thy works.

- 9 All the nations which thou hast made,
should come and worship thee, JEHOVAH!
and ought to glorify thy name.
- 10 For great art thou, and wonderful are thy works!
Thou art a singular, and only GOD!
- 11 Teach me, JEHOVAH! thy ways,
that by thy truth I may walk:
Direct mine heart to revere thy name.
- 12 I will praise thee, my GOD, JEHOVAH!
with mine whole heart;
and will ever glorify thy name.
- 13 For great hath been thy kindness towards me:
and oft hast thou rescued me from the lowest Hades.
- 14 The proud, O GOD! are risen up against me;
and an assemblage of cruel men seek my life:
for thee they have no regard!
- 15 But thou, JEHOVAH, art a kind and gracious GOD,
16 long-suffering, most merciful, and true.
Look on me, and have compassion on me;
impart thy strength to thy servant;
and preserve the son of thine hand-maid.
- 17 Give some signal token in my favour,
that they, who hate me, may see, and be ashamed:
since thou, JEHOVAH, helpest, and comfortest me.

PSALM LXXXVII.—al. LXXXVI.

When, and by whom, this psalm was composed, it is altogether uncertain: I would refer it to the reign of Solomon. It is replete with strange difficulties, which I have encountered, I fear, without success. But it was necessary to give some sense or other, or leave it altogether untranslated.

M

A PSALM-SONG, FOR THE SONS OF KORAH. I

THE foundations of *Zion* are on hallowed hills:

JEHOVAH loveth the gates of *Zion*, 2

more than all the other dwellings of Jacob.

Honourable things shall be said of thee, city of GOD! 3

I might mention Babel and Rahab, 4

celebrated for their men of knowledge:

Lo! the Philistines and Tyrians are a skilful people:

“Such a one (*say they*) was born there!”

But of *Zion* it shall be said: 5

“HE and HE were born there!”

For JEHOVAH, the most High, himself, will establish it.

In the records of nations it shall be written: 6

“Such a one was born there!”

For all its inhabitants are expert musicians. 7

NOTES.

Ver. 4. The difficulties begin here: and it is curious to observe what desperate expedients have been taken to remove them. I venture to say, that none of them have been effectual. Whether mine efforts have been happier, it is not for me to say: but I trust that every reader of common sense will, by comparing my version with any other translation, be convinced that mine is the most intelligible: not to say, the most rational. I have made no alterations in the original text but *one*, and even that has manuscript authority. I must refer to my Critical Remarks for my differing so widely from all other interpreters; and will only subjoin a very few notes, to illustrate some expressions.—Ver. 4. *Babel and Rahab*. The former is doubtless Babylon: but the latter is a matter of dispute. Most interpreters will have it to be Egypt: but Michaëlis, I think, has shown that this cannot be the case. I believe, with him, that it was a city of Assyria. The Assyrians, as well as the Babylonians, were celebrated for their learning; and the Jewish bard is willing to concede to them that praise. The same may be said of the

Philistines and Tyrians. The latter were eminently skilful in ship-building, and other branches of architecture. He grants then, readily, that some great men had been born among them : for that is the meaning of *Such a one was born there !* It is well known that cities derived celebrity from the birth of celebrated persons : that of Homer was claimed by seven of the principal towns of Greece.—Ver. 5. *But of Zion it shall be said, HE and HE were born there.* i. e. not one, but many men of note.—Ver. 6. *In the records of nations, &c.* I have withdrawn the word *Jeborab* from this verse, and joined it to the preceding one : to which I am persuaded it belongs.—Ver. 7. *For all its inhabitants are expert musicians ;* lit. *sing like flute-players.* The Hebrews seem to have surpassed all nations in the skill of poesy and music ; and every citizen could sing and dance. This preeminence the Psalmist seems to hint at. If any one will prefer our vulgar version, he may : here it is : “ As well the fingers as the players on instruments *shall be there* : all my springs are in thee.”

PSALM LXXXVIII.—al. LXXXVII.

This psalm is entirely plaintive, without a ray of hope in it. Hence some have imagined, that it is only a fragment. Its author must have been in the deepest distress, when he composed it. He is thought by some to be Hezekiah, by others Uziab. The title, on which little stress is to be laid, is :

I A PSALM-SONG FOR THE SONS OF KORAH:
FOR THE FIRST MUSICIAN, ON MAHALATH-
LEANOTH: A DIDACTIC OF ETHAN THE
EZRAHITE.

- 2 JEHOVAH ! the GOD of my salvation !
to thee, day and night, I cry !
3 Let my prayer come before thee :
To my cries incline thine ear.
4 For saturated with evils is my soul,

and my life toucheth on Hades !

I am counted with those, who are descending to the pit : 5

I am as one, who hath no strength remaining ;

like one laid low among the dead : 6

like the slain who lie in the grave,

whom thou no more rememberest ;

and who are cut off from thy protection !

In a deep pit thou hast placed me, 7

in a dark and deep abyss !

Thy wrath preffeth hard upon me : 8

and with all thy waves thou whelmeest me.

Thou hast estranged from me mine acquaintances, 9

and to them hast made me abominable.

I am so closely confined, that I cannot get out !
mine eyes languish from mine affliction. 10

JEHOVAH ! thee I daily invoke :

to thee I stretch out mine hands.

Wilt thou perform a miracle for the dead ? 11

shall the deceased arise and praise thee ?

shall thy bounty be rehearsed in the grave ; 12

or thy truth in the state of corruption ?

Shall thy wonders be known in the darkness *of death* ? 13

and thy justice in the land of oblivion ?

To thee, JEHOVAH ! I loudly cry : 14

by the dawn my prayer preventeth thee.

Why, JEHOVAH ! desertest thou me ? 15

why from me hidest thou thy face ?

I have been afflicted, and languishing from youth ; 16

I have borne thy terrors, and been distracted.

Thy fierce wrath hath overwhelmed me ; 17

thy terrors have totally wasted me :

- 18 like water, they daily furround me :
 they encompass me altogether.
- 19 Thou hast estranged from me my friends and
 familiars ;
 and my acquaintances are withdrawn from my fight.

NOTE.

There is little obscurity in this psalm, although some of the terms are of a dubious meaning. I have given to them that which I judged to be the most analogous ; and I believe I have seldom missed the sense.

PSALM LXXXIX.—al. LXXXVIII.

This psalm is of a mixt nature. In the first part of it, by much the longest, the author praises God for his past favours to Israel, and more especially to the house of David ; in the last, he deprecates the present calamities, and expostulates with Jehovah, on their account. It is now pretty generally ascribed to Hezekiah, or some one for him, during the time of his adversity. The title is :

- 1 A DIDACTIC OF ETHAN, THE EZRAHITE.
- 2 OF the bounties of JEHOVAH I will ever sing :
 with my mouth I will make known thy truth,
 from generation to generation.
- 3 For, I have said, thy goodness must for ever endure :
 in the heavens themselves thy truth thou hast
 established.
- 4 “ I have made (*saidst thou*) a covenant with mine
 “ elect :
- “ to my servant David I have sworn :
- 5 “ Thy seed I will for ever establish,
 “ and thy throne I will support,—
 “ from generation to generation.”

Let, then, the wonderful goodness of JEHOVAH 6
be celebrated in the heavens :
and his truth in the assembly of the saints.
For who in the heavens is equal to JEHOVAH ? 7
who like to JEHOVAH, among the sons of GOD ?
A GOD most formidable in the assembly of the saints : 8
and to be revered, above all who are about him.
JEHOVAH ! GOD of hosts ! who so powerful as thou ? 9
and of those around thee whose truth like thine ?
Thou rulest the proud swelling of the sea, 10
and its rising billows thou restrainest !
The haughty thou breakest like a hollow reed : 11
with thy potent arm thou crushest thy foes.
Thine are the heavens—thine also is the earth. 12
The universe, and its contents, thou foundedst !
The north and the south thou createdst ! 13
Thabor and Hermon rejoice in thy name !
Strong is thine arm—powerful is thine hand : 14
thy right hand is highly exalted !
Justice and judgment are the basis of thy throne : 15
benevolence and truth precede thy face !
Happy the people who know the joyful sound : 16
who walk in the light of thy countenance :
who daily rejoice in thy name, 17
and glory in thy justice.
When thou wert the glory of our strength, 18
and, through thy favour, our horn was exalted :
when our protection rested on JEHOVAH ; 19
and our king, on the Holy One of Israel :
Then, in the sight of thy saints, 20
thou spakest and saidst :

- “ I have placed *your* help in a man of valour :
21 “ I have exalted a chosen one of the people :
“ I have found out my servant David ;
“ with my holy oil I have anointed him !
22 “ whom with mine own hand I will establish,
“ and whom mine own arm shall support.
23 “ Him the enemy shall never insult,
“ nor the son of iniquity afflict.
24 “ For his foes I will beat down, before his face,
“ and those, who hate him, I will overthrow :
25 “ my truth and my bounty shall attend him,
“ and in my name shall his horn be exalted :
26 “ his *left* hand I will extend to the sea,
“ and his right hand to the rivers.
27 “ He shall thus invoke me : ‘ My father art thou ;
“ my GOD, and the rock of my salvation.’
28 “ I will even appoint him my first-born,
“ the highest of earthly kings.
29 “ My bounty I will ever reserve for him,
“ and my covenant with him shall be steadfast !
30 “ His seed I will for ever establish ;
“ and his throne shall be lasting, as the heavens !
31 “ Should his sons forsake my law,
“ and cease to walk by mine ordinances ;
32 “ should they break through my statutes,
“ and observe not my commandments :
33 “ I will punish their transgression with a rod,
“ and their iniquity with scourges ;
34 “ but will not withdraw my benevolence,
“ nor fail in my veracity.
35 “ My covenant I will not annul ;

- " nor change what hath issued from my lips :
 " I have once sworn by mine own holiness ; 36
 " that to David I will not prove false :
 " his seed shall endure for ever ; 37
 " his throne shall be, before me, like the sun :
 " like the moon, it shall for ever be stable ; 38
 " and like the faithful witness in the sky !"
 Yet now thou hast forsaken, and rejected, 39
 and art irritated against thine anointed !
 Thou hast made void the covenant with thy servant : 40
 his diadem thou hast profaned to the ground :
 thou hast broken down all his fences ; 41
 and his fortresses thou hast demolished.
 All those, who pass along, plunder him : 42
 to his neighbours he is a subject of reproach :
 thou hast augmented the power of his adversaries ; 43
 and caused all his enemies to rejoice.
 Thou hast even blunted the edge of his sword ; 44
 and made him unable to stand in battle.
 To his splendour thou hast put an end ; 45
 and his throne thou hast levelled with the ground.
 His youthful days thou hast shortened, 46
 and with ignominy thou hast covered him.
 How long, JEHOVAH ! wilt thou withdraw thyself ? 47
 shall thy wrath burn, like fire, for ever ?
 Remember, how short my duration ! 48
 for what an empty show hast thou created all men !
 what living man so great, as shall not see death ? 49
 who may rescue his life from the hand of Hades ?
 Where, JEHOVAH ! are thy former favours ; 50
 for which, to David, thou pledgedst thy truth ?

- 51 Remember, JEHOVAH ! the reproach cast on thy
servant,
how I bear, in my bosom, the taunts of many people ;
52 of thine enemies, JEHOVAH ! who reproach—
who reproach the conduct of thine anointed !
[Blessed, for ever, be JEHOVAH. Amen, and Amen.]

NOTES.

Ver. 11. Between this and the next verse one antient edition and one ms. has the following addition : *Thine is the day, thine also is the night : the light and the sun thou hast established.* The same with ver. 16. of Psalm 74.—Ver. 21. *of the people.* Sep. and Arab. seem to have read *of my people.*—Ver. 26. The boundaries of David's dominions were the Mediterranean to the west, and the rivers Tigris and Euphrates to the east ; denoted by the *left* and *right hand.* I am apt to think, however, that the original reading was *river* in the singular ; namely the *great river*, or the *Euphrates.* Yet all the copies and versions have *rivers.*—Ver. 28. *my first-born.* In the Heb. idiom all kings were the *sons of God* : but David is the chief of these, God's *first-born.* The Greeks had a similar mode of expressing themselves. Kings were the *nurslings of Jupiter.*—Ver. 52. What is in brackets is an addition made by the redactor, similar to that at the end of Ps. 41. and here closes what is called the third Book of Psalms.

PSALM XC.—al. LXXXIX.

In the title, this psalm is ascribed to Moses : and Daube and others think it probable that it was written by Moses a little before his death. There are some things in the psalm itself, however, that militate against this hypothesis. The author of the Psalm, ver. 10, mentions " eighty years " as the ultimate common period of man's life. But Moses himself was at his death 120 years old : yet his eye was not dim, nor his vigour gone." Deut. 34. 7. Joshuah died at the age of 110.—On the whole, I agree with Kennicott, that this psalm was probably written about the return from the captivity.

A PRAYER OF MOSES, THE MAN OF GOD. I

THOU, JEHOVAH ! hast been our shelter,
 from generation to generation.
 Before the mountains were produced, 2
 or thou hadst formed this earthly globe,
 for ever, and for ever wert thou, O GOD !
 But man thou reducest to dust : 3
 and sayest : " Return, ye sons of Adam !"
 (For, in thy fight, a thousand years 4
 are but as yesterday, when it is past,
 like a single watch-tide of the night.)
 Their flux of *days* is like a sleep ! 5
 They are like the transitory herbage of a morning ;
 which, in the morning, springeth up and groweth, 6
 but, ere evening, is scorched, and withereth !
 For thus we are consumed by thine ire, 7
 and shrink with terror at thy wrath.
 Our iniquities thou settest before thy face ; 8
 our youthful sins thou holdest up to light !
 Hence all our days vanish away : 9
 by thy warm wrath we are consumed :
 our years are like a breathing !
 The length of our days may be seventy years ; 10
 or eighty years, in the more robust :
 but their boasted strength is but labour and sorrow :
 for quickly it is cut off—and we are gone !
 Yet who attendeth to the power of thy wrath, 11
 or to thine indignation, with suitable reverence ?
 Ah ! teach us so to husband our days, 12
 that we may frame our minds to wisdom !
 Turn to us, JEHOVAH !—how long wilt thou be wroth ? 13

- Turn, and be reconciled to thy servants.
- 14 Early faturate us with thy bounty,
that we may rejoice and be glad all our days.
- 15 Let our joy be proportioned to the days of our
affliction ;
to the years, which we have seen of adversity.
- 16 Let thy wonderful deeds be shown to thy servants,
and thy glory to their children.
- 17 May JEHOVAH, our GOD, look sweetly on us,
and crown with success the works of our hands!

NOTES.

Ver. 1. *Return, ye sons of Adam!* Return to the dust, whence ye came. An allusion to Gen. 3. 19.—Ver. 9. *like a breaching.* Some of the antients: *like a cobweb*—Some moderns: *like a bubble.* Our common version: “as a tale *that is told.*”—Ver. 11. The second comma of this verse has been deemed inexplicable in its present form; and various conjectural emendations have been made of the original text. I see no difficulty in it as it stands: only perhaps one letter should be changed into another very similar one; which is authorized by at least two MSS. yet this change is not absolutely necessary.—Ver. 17. At the end of this verse there is in the Heb. and most antient versions this addition: “and the works of our hands establish thou.” But the Chaldee paraphrast read them not: nor are they in the best copies of Sep. and are wanting in three Heb. MSS.

PSALM XCI.—al. XC.

This beautiful psalm may have been composed by David: and there are parts of it, which make the supposition very probable. See ver. 14 and 16. It has no title, in Heb. but in Sep. Vulg. and Arab. it is called “A praise-song of David.”

- I SITTING under the shelter of the Most High,
lodging under the shadow of the Almighty,

I say : " JEHOVAH is my hope, and my fortress, 2
" my GOD, in whom I put my trust !"

He, indeed, will deliver thee from the snare of the 3
fowler,

and from every mischievous design :
with his plumage he will cover thee, 4
and under his wings thou shalt be secure.

His truth being thy shield and buckler,
thou needest not dread the terror of the night, 5
nor the arrow that flieth by day :
neither the mischief that stalketh in darkness, 6
nor the destruction that wasteth at noon-day.

A thousand shall fall, by thy side, 7
and ten thousand on thy right hand :
but to thee harm shall not approach.

Thou shalt only behold with thine eyes, 8
and see the recompense of the wicked.

Because thou hast made JEHOVAH thy refuge, 9
the Most High thy shelter,

no evil shall befall thee, 10
nor any plague come near thy dwelling.

For he will give his angels charge over thee, 11
to preserve thee in all thy ways :

in their hands they will bear thee up, 12
lest thou dash thy foot against a stone.

On the adder and the aspic thou mayst tread : 13
on the water-snake and crocodile thou mayst trample !

" Because he loveth me (*said God*) I will rescue 14
" him :

" will protect him, because he owneth my name.

- 15 "When he invoceth me, I will answer him :
 "I will be with him in his distress :
 "I will deliver and bring him to honour.
 16 "With a long life I will satisfy him,
 "and will manifest to him my saving power."

NOTES.

Ver. 13. *The adder.* This is commonly rendered *the lion*: but wrongly. The parallelism is thereby lost: and one is not apt to tread on *lions*, but very apt to tread on the serpentine kind. I am inclined to think that the psalmist meant to express two generical sorts of reptiles; the *viper* and the *serpent*: the former a viviparous, the latter an oviparous animal.—Ib. *the water-snake.* This too is rendered *a young lion*. But I think it must be the water-snake, in parallelism with the crocodile; commonly rendered *dragon*.

PSALM XCII.—al. XCI.

- 1 A PSALM-SONG, FOR THE SABBATH DAY.
 2 IT is right to give thanks to JEHOVAH !
 to sing psalms to thy name, thou Most High !
 3 to celebrate thy bounty in the morning,
 and thy faithfulness every evening;
 4 on the decachord, and on the lute,
 with the sweet melody of the harp !
 5 for thou delightest me by thy wonderful doings;
 in the works of thine hands I exult for joy.
 6 How great thy works, JEHOVAH ! how deep thy
 designs !
 7 *But* the stupid man observeth not;
 the fool understandeth not this.
 8 When the wicked spring up like the herbs,

and the workers of iniquity flourish :
 it is but to be extirpated for ever !
 But thou, JEHOVAH ! art for ever exalted. 9
 While, lo ! thine enemies, JEHOVAH ! 10
 while, lo ! thine enemies perish,
 and dispersed are the workers of iniquity :
 Thou exaltest mine horn, like the buffalo's. 11
 With fresh oil I am anointed :
 mine eye hath seen the fate of mine enemies : 12
 mine ears have heard the fate of malignant foes.
 The just shall flourish like a palm-tree ; 13
 shall grow up like a cedar of Lebanon :
 Planted by the house of JEHOVAH, 14
 they shall flourish in the courts of our GOD !
 In their old age, even, they shall blossom ; 15
 full of sap, and green they shall remain :
 to manifest the justice of JEHOVAH, my rock ; 16
 in whom there is nothing unrighteous.

NOTES.

Ver. 11. *With fresh oil thou anointest me.* The meaning is, that I am as much comforted by thy bounty, as if I were anointed with fresh oil. A metaphor drawn from oriental usage, and not hard to be understood.

PSALM XCIII.—al. XCII.

This psalm has no title : nor is it easy to guess when, or by whom, it was composed. I would give it to David.

JEHOVAH reigneth, clothed in excellency : 1
 JEHOVAH is clothed and begirt with power.
 The globe he hath so fixed, that it cannot be removed ;
 thy throne, JEHOVAH ! was established of old : 2
 thou art from all eternity.

- 3 The floods, JEHOVAH ! the floods may raise their voice,
the floods may raise high their breakers :
4 But JEHOVAH, on high, is mightier
than the voices of many waters,
or the mighty billows of the sea.
5 Thy promises, JEHOVAH ! are most sure !
Eminent, for a length of days,
shall be the glory of thy sanctuary !

NOTE.

Ver. 5. I have transposed *Jebovab* from the 2d comma, for the greater perspicuity : and in rendering the comma, I differ somewhat from all the versions. See C. R.

PSALM XCIV.—al. XCIII.

This psalm has no title in the original : but in Sep. Syr. Arab. it is ascribed to David. I believe it to have been composed during the persecution of Antiochus.

- 1 O GOD of vengeance, JEHOVAH !
O GOD of vengeance ! shine forth !
2 Rouse thyself, thou judge of the earth !
to the proud retaliate a recompense.
3 JEHOVAH ! how long shall the wicked—
how long shall the wicked triumph ?—
4 shall they prate, and speak bitter reproach ?
shall all the workers of iniquity insolently boast ?
5 Thy people, JEHOVAH ! they harass ;
and thine heritage they aggrieve :
6 The widow and the pilgrim they slay ;
and the fatherless they massacre !
7 Yet they say : “ JEHOVAH will not see :

"the GOD of Jacob will not observe *us*."
 Be instructed, ye most stupid of peoples ! 8
 Ah ! when, ye fools, will ye be wise ?
 Shall HE, who planted the ear, not hear ? 9
 shall HE, who formed the eye, not see ?
 shall not HE, who chastiseth nations, correct ? 10
 shall not HE, who teacheth man knowledge, *know* ?
 Well knoweth JEHOVAH, how vain the designs of man. 11
 Happy is the man, 12
 whom thou, JEHOVAH ! instructest,
 and to whom thou givest lessons from thy law ;
 to make him tranquil in the days of adversity : 13
 while a pit is digging for the wicked.
 For JEHOVAH will not forsake his people, 14
 nor abandon his own heritage ;
 but to the just shall justice be rendered, 15
 and his adherents shall be all the upright of heart.
 Who, for me, will oppose the malignant ? 16
 who, for me, resist the workers of iniquity ?
 If JEHOVAH come not to mine aid, 17
 I shall soon be in my silent grave.
 When I think that my foot is already slipping, 18
 thy bounty, JEHOVAH ! supporteth me.
 In the multitude of mine inward anxieties, 19
 thy consolations delight my soul.
 Wilt thou favour the throne of tyrants, 20
 who sanction oppression by statute ?
 They troop together against the righteous, 21
 and the blood of the innocent they condemn !
 But JEHOVAH is mine asylum, 22
 and my GOD is the rock of my refuge.

- 23 He will turn upon them their own iniquity,
and in their wickedness he will cut them off:
JEHOVAH, our GOD, will cut them off.

NOTES.

Ver. 15. I have found great difficulty in rendering this verse: nor am I quite sure that I have well rendered it. Yet it is the only sense that to me appears to be agreeable to the context. In one word, which I render *the just*, I follow the reading of Syr. and of 2 MSS. Our common version is: "But judgment shall return to righteousness: and all the upright in heart shall follow it."—Ver. 17. *I shall soon be in my silent grave*. I have been here obliged to translate equivalently: the text runs thus: *in a moment would my soul dwell in silence*.—Ver. 20. *who sanction oppression by statute*: alluding, I think, to the tyrannical edicts of Antiochus Epiphanes. See 1 Mach. 1. 43—67.—Ver. 21. *the blood of the innocent*. This exactly corresponds with what is said in the Machabees of Antiochus and his agents: "They shed innocent blood one very side of the sanctuary." 1 Mach. 1. 39.

PSALM XCV.—al. XCIV.

This psalm has no title in Hebrew: but by Sep. and by the author of the Epistle to the Hebrews, chap. 4. 7. it is ascribed to David: and the Syriac translation marks the time, namely, "when the people with David had passed over the Jordan." In the psalm itself there is nothing to lead us either to its real author, or to the time of its composition.

- 1 COME! let us sing praises to JEHOVAH!
sing aloud to the rock of our salvation.
2 Let us come before him with thanksgiving:
let us loudly praise him with psalmody.
3 For a great GOD is JEHOVAH!

N

over all gods a king supreme !

To him belong the depths of the earth : 4

his, also, are the heights of the mountains.

The sea is his, for he fashioned it : 5

and the dry land his hands formed.

Come ! let us worship, and bow down : 6

let us kneel before JEHOVAH, our maker ;

For he is our own GOD : 7

and we are the people of his pasture,

and the flock, which himself conducteth.

And, now, will ye not hear his voice ?

“ Harden not your hearts, (*saiib be*) as Meriba ; 8

“ as when at Massa, in the Wilderness ;

“ where your fathers tempted me, and tried my patience : 9

“ although they had seen my wonderful works.

“ Forty years was I disgusted with that race ; 10

“ and said : ‘ They are an heart-erring people ;

“ who will not understand my ways :’

“ and therefore, in my wrath, I swore to them, 11

“ that they should never enter into my rest.”

NOTES.

Ver. 3. *Over all gods*—i. e. above all the pretended gods of the Gentiles ; and all earthly potentates.—Ver. 8. *Meriba* . . . *Massa*. See Exod. 17. 7.—Ver. 11. *In my wrath I swore*. See Numb. 14. 21—23. and 32. 10. *Ib. into my rest*—i. e. into the land which I had destined for their resting-place.

PSALM XCVI.—al. XCV.

This psalm is a fragment of that fine hymn composed by David at the solemn translation of the Ark. See 1 Chron. 16. 7. But it

it seems to have been somewhat altered by a posterior bard; and perhaps adapted to the dedication of the second temple after the return from the Babylonish captivity: as indeed it is said to have been, in the Greek version, in which it is entitled: "An ode of David sung when the house of God was built, after the captivity."

- 1 SING to JEHOVAH a new song:
sing to JEHOVAH, all the earth.
- 2 Sing to JEHOVAH! blest his name;
daily declare his saving power:
- 3 declare his glory, among the nations;
his wonderful works, among every people.
- 4 For great is JEHOVAH, and highly to be praised;
tremendous above all other gods.
- 5 For all the gods of the nations are idols:
but JEHOVAH made the heavens.
- 6 Majesty and splendour accompany him:
power and beauty are in his holy abode!
- 7 Render to JEHOVAH, ye tribes of the people,
render to JEHOVAH glory and power:
- 8 To JEHOVAH give the glory due to his name.
Bring a donative, when ye come before him:
- 9 with holy decorum worship JEHOVAH.
Tremble before him, all the earth:
- 10 for 'tis he who maketh stable the globe,
that it be not moved *from its place*.
'Tis he, who justly judgeth the nations.
Say, among the nations: "JEHOVAH is king."
- 11 Let the heavens be glad, and the earth rejoice;
let the sea resound, with all its contents:
- 12 let the fields exult, with all that is therein:
let the trees of the forest exult before JEHOVAH:

for he cometh—he cometh to judge the earth. 13
 The world he will judge with righteousness,
 and the nations, with his own veracity.

NOTES.

Ver. 1. In Chron. the first line of this ver. is wanting. The rest is very nearly the same, corresponding with chap. 16. 23—33.—Ver. 10. I have made a small transposition here, on the authority of the parallel place: and because the context seems to require it. In Chron. are 3 verses more; which now make a part of psalm 106.

PSALM XCVII.—al. XCVI.

The subject of this psalm is similar to that of the preceding one; and may have been sung on the same occasion. In Sep. it is called "A psalm of David, when his territories were restored."

JEHOVAH reigneth! let the earth exult: 1
 let the numerous regions rejoice!
 Clouds and darkness surround him: 2
 justice and judgment are the basis of his throne.
 Before him goeth a fire, 3
 which burneth his enemies around:
 his lightnings irradiate the globe: 4
 the earth beholdeth and trembleth:
 the mountains melt like wax, at the presence of 5
 JEHOVAH:
 at the presence of the GOD of the whole earth!
 The heavens proclaim his justice; 6
 and all nations behold his glory.
 Confounded are they, who worship graven gods; 7
 who glory in their own vain idols!
 To HIM, all ye gods, bow down!

His own right hand, and his sacred arm,
 have obtained for him the victory.
 JEHOVAH hath made known his saving power, 2
 his justice he hath manifested
 in the fight of all the nations.
 His bounty and truth he hath remembered, 3
 toward the house of Israel.
 The utmost limits of the earth
 have seen the saving power of our God !
 O all the earth ! resound JEHOVAH's praise : 4
 burst forth into joy, and shout, and sing :
 To JEHOVAH sing psalms with the harp ! 5
 let the harp accompany the voice of song.
 With clarions and the sound of trumpet, 6
 exult before JEHOVAH, the KING.
 Let the sea, and all its contents, resound ; 7
 the globe and all its inhabitants :
 let the rivers applaud, and the mountains also shout, 8
 at the presence of JEHOVAH, who is coming—
 who is coming to judge the earth. 9
 The globe he will judge with justice,
 and the nations with righteousness.

PSALM XCIX.—al. XCVIII.

In the Hebrew this psalm has no title : but in Sep. it is called " A psalm of David." In several mss. it is joined to the preceding psalm.

JEHOVAH reigneth—let the nations tremble ! 1
 he who rideth on cherubs—let the earth quake !
 Great is JEHOVAH in Zion ! 2
 high is HE, above all peoples.

- 3 Let them celebrate thy name, great, and tremendous :
for holy and powerful is **IT**.
- 4 A king, loving righteousness, art thou :
equitable laws thou hast established :
and justice thou hast done in Jacob.
- 5 Extol ye **JEHOVAH**, our **GOD** :
and bow down before his footstool ;
for a holy **GOD** is **HE**.
- 6 When Moses and Aaron, his chief ministers,
and Samuel, his eminent worshipper,
invoked **JEHOVAH**, he listened to them.
- 7 To the former he spoke from a cloudy pillar :
and, because they observed his testimonies,
and the statutes which he gave to them,
- 8 Thou, **JEHOVAH**, our **GOD**, heardest them :
a forgiving **GOD** to them thou wert ;
although their misdeeds thou punishedst.
- 9 Extol **JEHOVAH**, our **GOD** ;
and worship at his holy mountain :
For holy is **JEHOVAH**, our **GOD**.

NOTES.

Ver. 3. *For holy and powerful is IT*, i. e. the name of God ; which in Hebrew is often equivalent with *himself*. For the rest, this and the preceding verse are badly divided in the common Hebrew copies ; and Kennicott did well to part his commas as he has done.—Ver. 6. *his chief ministers*. This is commonly rendered : “ *were among his priests*.” But the preposition here is not a partitive ; it only places the following noun in the superlative degree ; as in ps. 94. 8. *The stupid among peoples*, is the *most stupid of peoples*. This mode of expression is most common in Arabic.—Ver. 8. *their misdeeds*. Namely, Aaron’s weakness in consenting to the making of a golden calf ; and Moses’s dif-

fidence at the waters of Meriba. A Greek father, Theodoret, understood those *misdeeds* to be the *injuries* which they had to suffer from a rebellious people; and the version of Symmachus seems to lean that way. Our Street adopted this idea; and renders: "and took vengeance of the plots against them." Houbigant, correcting his text in a different manner, renders: "and made them innoxious in their works."⁴ I am persuaded, that there is no corruption in the text; and that the meaning is, what is here given.

PSALM C.—al. XCIX.

This short psalm seems to have been sung at the eucharistic sacrifices, or, as they are commonly called, peace-offerings. The title is,

A EUCHARISTIC PSALM.

I

CELEBRATE JEHOVAH, all ye lands !
 with joyfulnefs worship JEHOVAH ! 2
 Come into his prefence with exultation.
 Know that JEHOVAH is the only GOD : 3
 It was he who made us, and his we are ;
 his own people, and the flock of his pasture.
 With thanksgiving enter into his gates ; 4
 into his courts with songs of praise.
 To him be thankful, and blefs his name :
 For good is JEHOVAH ! everlasting his bounty ! 5
 and his veracity from generation to generation.

NOTES.

Ver. 3. *and his we are.* I follow the marginal reading of the text, supported by above 20 MSS. 3 printed editions, Chald. and Jerom. The other textual reading, followed by our English translators, "and not we ourselves," is totally inadmissible; although it was followed by Sep. and Syr. The other is the marginal reading of our common version: and followed by Edwards, and by Street; and by almost all the more modern translators abroad.

PSALM CI.—al. C.

With Venema, Seiler and Dathe, I think this psalm must have been composed by David, what time he translated the ark to Zion: when he renewed his resolution of ruling his people and family, according to God's laws. The title is,

I

A PSALM OF DAVID.

- OF benignity and justice I will sing :
 To thee, JEHOVAH ! will I psalmodize !
- 2 In the paths of innocence I will instruct
all those whom to me thou shalt subject.
 I will walk with an upright heart :
 in the midst of mine own family :
- 3 I will never connive at a lawless deed :
 Transgressors I will have in abhorrence ;
 to me they shall never cling.
- 4 The perverse of heart shall depart from me :
 the malicious I will never acknowledge.
- 5 The secret slanderer I will cut off :
 the haughty and ambitious I will not suffer.
- 6 The honest of the land I will choose for mine inmates :
 they, who walk in the path of innocence, shall minister to me.
- 7 He who practiseth deceit, shall not dwell in mine house :
 he who telleth lies, shall not remain in my sight.
- 8 Every morning I will cut off some of the wicked ;
 until I extirpate, from the city of JEHOVAH,
 all the workers of iniquity.

NOTES.

Ver. 2. This verse is commonly rendered : " When thou shalt come to me, I will walk in my house with a perfect heart." Or, with our English translators, interrogatively, " O when wilt thou come to me? I will (*then*) walk within thy house with a perfect heart." I am, with Street, convinced that this is not the meaning : and the text without any material alteration admits the much more appropriate meaning, which I have substituted. See C. R.—Ver. 5. *I will not suffer*. Most of the antient translators read or pointed differently. They have : *with him I will not eat* : no improbable reading : but I prefer the other. See C. R.—Ver. 8. *Every morning*. The morning was the time employed in exercising acts of justice.

PSALM CII.—al. CI.

This psalm is of a very different tenor from the preceding one ; and is not unfitly called, in the title,

A PRAYER OF THE DISTRESSED ; WHO, SEIZED I
WITH ANGUISH, POURETH OUT HIS PLAINT
IN THE PRESENCE OF JEHOVAH.

O JEHOVAH ! hear my prayer : 2
and let my cry come up to thee.
Hide not thy face from me, when I am in distress : 3
incline to me thine ear, when I invoke ;
and give me a speedy answer.
For consumed, like smoke, are my days ; 4
and my bones are scorched like a fire-brand.
Smitten is mine heart, like the withered grass ; 5
since I have forgotten to eat my food !
From my fighting, my bones cleave to my skin : 6
I resemble a pelican, in the Wilderness : 7
I am like a cormorant of the Desert !
I keep watch—and am like a birdling ; 8
a solitary *birdling* on a house-roof.

- 9 Mine enemies daily revile me :
and those, who madly insult me,
make me a subject of malediction :
- 10 Because I eat dust with my bread,
and with tears mingle my drink :
- 11 since thou, in thine ire and indignation,
hast raised me, only to cast me down.
- 12 My days are like a declining shadow :
and I am become like a withered herb.
- 13 But thou, JEHOVAH, remainest for ever :
and thy remembrance from generation to generation.
- 14 Thou wilt yet arise, and have pity on Zion :
for the appointed time, to pity it, is come !
- 15 In its ruins even thy servants delight :
and its dust they behold with complacency.
- 16 Then shall the nations revere JEHOVAH's name,
and all the kings of the earth thy glory :
- 17 when JEHOVAH shall have rebuilt Zion,
in his glory he shall be conspicuous !
- 18 when he shall have regard to the prayer of the poor,
and no more despise their supplications.
- 19 Let this be recorded for the future generation,
that a people to be born may praise JEHOVAH :
- 20 because he hath looked down from his high sanc-
tuary ;
JEHOVAH, from the heavens, hath looked down upon
the earth !
- 21 to listen to the sighs of the bound ;
to release those doomed to death :
- 22 that the name of JEHOVAH may be celebrated in
Zion,

and his praise *be refounded* in Jerusalem :
 when the people shall be assembled together, 23
 and *return* from *other* kingdoms, to serve JEHOVAH.
 Should my strength be exhausted by the way, 24
 and my days likely to be shortened ;
 I would say : “ O my God !
 “ Take me not off in the midst of my days : 25
 “ thou, whose years are from generation to generation.
 “ Long ago, thou foundedst the earth ; 26
 “ and the heavens are the work of thine hands :
 “ Both these may perish—yet thou wilt remain : 27
 “ they may all be worn out like a garment :
 “ If thou please to change them,
 “ changed they shall be :
 “ but thou art *ever* the same : 28
 “ thy years shall never have an end.
 “ May the children of thy servants be preserved, 29
 “ and their seed be established under thy fight !”

NOTES.

Ver. 7. *a pelican—a cormorant*. It is uncertain, whether these be the proper names of the animals here mentioned. I have given what I deemed the most probable. See C. R.—Ver. 8. *a birdling*. The Heb. word is commonly rendered *a sparrow* : but a sparrow is not a *lonely bird* ; and the original term denotes any *small bird*.—Ver. 9. The meaning which I have given to the second line of this verse, is warranted by two similar passages : Isa. 65. 15. and Jerem. 29. 22.—Ver. 18. *the prayer of the poor*. So equivalently all the antients : nor is there any need, with some new interpreters, to look for another meaning. See C. R.—Ver. 24. This is a difficult passage, and has been variously rendered. For the justness of my translation, I must refer to C. R.

PSALM CIII.—al. CII.

That this psalm, according to its title, may have been composed by David, I see no reason to disbelieve.

A PSALM OF DAVID.

- 1 BLESS JEHOVAH, O my soul!
and all that is in me his holy name.
- 2 Bless JEHOVAH, O my soul!
and forget none of his bounties.
- 3 It is he who forgiveth thine iniquities:
It is he who healeth thy diseases;
- 4 who rescueth thy life from destruction;
who crowneth thee with bounty and kindresses:
- 5 who filleth thee with the best of aliments;
so that thy youth is renewed, like an eagle's.
- 6 JEHOVAH executeth acts of justice,
and righteous judgment to all the oppressed.
- 7 To Moses he made known his ways,
to the children of Israel his exploits.
- 8 Kind and compassionate is JEHOVAH;
slow to wrath, but abundant in mercy.
- 9 His chidings are not endless,
nor his wrath everlasting.
- 10 He hath not treated us according to our fins,
nor rewarded us according to our iniquities.
- 11 For, high as are the heavens above the earth,
so great is his bounty to those who revere him:
- 12 far as is the east from the west,
so far hath he removed from us our iniquities.
- 13 Like the affection of a father to his children,

is the affection of JEHOVAH to those who revere him.
 For he knoweth well our frame : 14
 he remembereth that we are but dust :
 that the days of man are like grafs ; 15
 that he flourisheth like a flower of the field ;
 which, when the blast hath passed over it, is no more, 16
 and its place is not distinguishable !
 But the goodness of JEHOVAH is from age to age, 17
 to *all* those who revere him :
 and to their children's children his justice *extends* :
 to those who observe his covenant, 18
 and are mindful to practise his precepts.
 JEHOVAH in the heavens hath placed his throne, 19
 but to his empire all states are subject.
 Bless JEHOVAH, ye his angels ! 20
 who, excelling in power, fulfil his orders ;
 obedient to the voice of his word.
 Bless JEHOVAH, all ye his hosts ; 21
 his ministers, who execute his will.
 Bless JEHOVAH, all ye his works, 22
 in every place of his dominion :
 O my soul ! bless JEHOVAH.

NOTE.

Ver. 5. *Who filleth thee with the best of aliments.* For this I take to be the true meaning of a sentence that has much puzzled interpreters; as one of the words, which I render *aliments*, occurs only here: but its meaning is, I think, readily ascertained from the Arabic. See C. R.

PSALM CIV.—al. CIII.

This psalm is also a hymn of praise, similar to the preceding one. It has no title in the Hebrew: but by Sep. is ascribed "to David."

- 1 BLESS JEHOVAH, O my soul!
JEHOVAH, my GOD! very great art thou!
with glory and majesty thou art clothed!
- 2 enwrapped in light, as in a garment!
expanding the heavens, like a curtain!
- 3 flooring thy chambers with waters!
using the clouds as thy chariot!
walking on the wings of the wind!
- 4 making the winds themselves thy messengers!
and the lightnings thy ministers!
- 5 The earth thou fixedst on its basis,
so as not to be moved from its place.
- 6 With the deep thou hadst covered it,
as with a garment:
the waters stood above the mountains!
- 7 At thy rebuke, they instantly flee:
at the voice of thy thunder, away they haste!
- 8 They ascend the hills,—they descend the valleys
unto the places, which thou preparedst for them.
- 9 A boundary thou fixedst,
which they were not to repass,
nor return to cover the earth.
- 10 Springs thou emittedst into brooks,
running along between the mountains:
- 11 where drink all the beasts of the fields;
where the wild-asses quench their thirst.
- 12 By them nestle the birds of the heavens,

and chant from the leafy branches.

The hills thou waterest from thy repositories : 13

replete is the earth with thy productions.

Grass thou makest to grow for cattle, 14

and herbage for the service of mankind,

Out of the earth thou bringest forth food,

and wine that gladdens the soul of man : 15

ointments to smoothen his skin ;

and bread to strengthen his heart.

Full-grown are the trees of JEHOVAH, 16

the cedars of Lebanon, which he planted,

in which the birds make their series. 17

In the fir-trees the stork has her abode ;

the summits of hills are for the wild-goat : 18

and the rocks are a refuge for the mountain-mouse.

The moon thou madest for stated periods : 19

the sun knoweth when he should set.

Thou bringest darkness, and then it is night, 20

when the beasts of the forest crawl forth :

the lions, roaring for prey, 21

and seeking, from GOD, their food.

The sun ariseth—they retreat, 22

and lie down again in their dens.

Then, man goeth out to his work, 23

and to his labour, until the evening.

How manifold, JEHOVAH ! are thy works ! 24

and all of them thou hast disposed with wisdom !

Replete is the earth with thy riches :

and in that great and spacious sea, 25

are reptiles without number ;

animals small and great !

- 26 There, glide along the ships :
there plays the whale, which thou formedst.
- 27 All, all depend on thee,
to have their food in due season.
- 28 Whatever thou givest to them, they gather.
Openest thou thine hand?—they are filled with
plenty,
- 29 Hidest thou thy face?—they are seized with conster-
nation!
Withdrawest thou their breath?—they expire,
and to their dust again they return.
- 30 Sendest thou forth thy spirit?—they are re-created!
and *thus* thou renewest the face of the earth!
- 31 The glory of JEHOVAH endureth for ever :
JEHOVAH rejoiceth in all his operations.
- 32 If he but look at the earth, it trembleth !
If he touch the mountains, they smoke.
- 33 All my life, I will sing to JEHOVAH :
to my GOD I will sing psalms, while I endure !
- 34 Ah ! may my praise be grateful to him !
I will, *however*, rejoice in JEHOVAH.
- 35 From the earth may all sinners be exterminated :
and may the wicked no more exist !
Bless thou JEHOVAH ! my soul !

PRAISE-JEHOVAH.

NOTES.

Ver. 5. In this and the following verses an elegant allusion is made to the six days creation. Whoever sees not, or rather feels not, great beauties here, must be void of all taste.—Ver. 8. *They ascend the bills,* &c. i. e. the waters partly mounted up into clouds, and partly subsided into seas: the former called in Genesis the waters above the expanse, the latter those below it.—Ver. 15. *Out of the earth thou bringest forth.* This

is commonly rendered : *so as to bring forth* ; or, *that he may bring forth* ; but the Heb. infinitive is here, and often elsewhere, equivalent to the participle. See C. R.—Ver. 16. *The trees of Jeborab* : i. e. trees not planted by man, but by original creation : such as the cedars of Lebanon were supposed to be.—Ver. 17, 18. *The flock . . . wild goat . . . mountain-mouse*. It is not certain, that these are the real equivalent names. See C. R.—Ver. 19. *The sun knoweth when he should set*. Some modern critics make *God* the nominative to the verb *knoweth*, and render : *he knoweth the setting of the sun* : a frigid and impertinent version, in my opinion ; which destroys the whole beauty of the trope ; and I wonder that such men as Venema and Dathe could have adopted this idea. See C. R.—Ver. 35. *Praise-Jeborab*. The word *Jehovah* is here abridged into *Jab*, and forms with the word joined to it our *Hallelujab* : better with the Greek and all other languages *Alleluia*. It frequently occurs afterwards : but I shall every where render it *Praise-Jeborab*.

PSALM CV.—al. CIV.

The first 16 verses of this psalm are a part of David's Hymn, already mentioned ; and correspond with ch. 16. ver. 8—22. of 1 Chron. The conjecture of Dathe is probable : namely, that some poet, after the return from Babylon, adapted those verses, with an addition of his own, to the dedication of the second temple : as the same, or some contemporary bard, the author of psalm 96. had adapted another fragment of the same hymn. It has no title, either in the Heb. or antient versions. But Sep. followed by Vulg. and Arab. disjoin the word Allelujab (PRAISE-JEHOVAH) from the former psalm, and place it at the head of this.

GIVE thanks to JEHOVAH ! invoke his name :	1
make known his deeds among the people :	
Sing to him—to him sing psalms :	2
rehearse all his wondrous works.	
Glory in his holy name :	3
be joyful the hearts of those,	

who seek unto JEHOVAH.

- 4 Seek JEHOVAH, and his power :
Seek, continually, his countenance.
- 5 Call to mind the wonders, he hath wrought—
his miracles, and the judgments of his mouth ;
- 6 ye seed of Abraham, his servant,
ye children of Jacob, his chosen one.
- 7 HE, JEHOVAH, is our GOD,
who judgeth the whole earth.
- 8 He is ever mindful of his covenant,
and his promise to the thousandth generation :
- 9 *the covenant* which he made with Abraham,
and his oath *which he gave* to Isaac :
- 10 which he confirmed to Jacob, for a statute ;
to Israel, for a perpetual covenant.
- 11 “ To thee (*said he*) I will give the land of Chanaan,
“ for the lot of thine inheritance.”
- 12 When yet they were few in number,
very few ; and strangers in the place :
- 13 when they were going from nation to nation,
from one kingdom to another people ;
- 14 he suffered no man to injure them :
nay, kings he reproved for their sake :
- 15 “ Touch not (*said he*) mine anointed ;
“ and to my prophets do no harm.”
- 16 Again, *when* he brought a famine upon the land ;
and entirely broke the staff of bread :
- 17 he had sent a man *into Egypt* before them.—
Joseph had been sold as a slave !
- 18 His feet had been galled with fetters,
and iron had pierced his soul !

until his prediction came to pass; 19
until the word of JEHOVAH cleared him.

The king, then, sent and loosened him; 20
the ruler of the people set him free :
made him governor of his own house, 21
the ruler over all he possessed !
to restrain his chiefs at pleasure, 22
and to teach his senators wisdom !

Then Israel went into Egypt; 23
Jacob sojourned in the land of Ham :
where *God* multiplied his people exceedingly, 24
and made them stronger than their enemies.
Hence, the hearts of these were turned to hate his 25
people,

and to act deceitfully against his servants.
He, *then*, sent his servant Moses, 26
and Aaron whom he chose *for his colleague*.
These showed his signs among them* ; 27
and his prodigies in the land of Ham.
He sent darkness, and bedarkened them ; 28
yet they changed not their resolutions.
Their waters he turned into blood ; 29
and their fishes he slew !

Their land swarmed with frogs ; 30
even in the private chambers of their kings !
He spoke—and the beetles came ; 31
and gnats swarmed in all their coats !
Instead of rain, he gave them hail, 32
and flashy lightnings through all their land !
Their vines and fig-trees he also smote, 33

* The Egyptians.

and the trees of their coasts he shivered !

34 He spoke—and the locusts came,
and crickets, without number :

35 which ate up all the herbage in their land,
and devoured the fruits of their soil !

36 He, moreover, smote the first-born in their land,
the whole prime of their man-hood vigour.

37 He brought forth his people, with silver and gold :
nor was there a feeble one, among all their tribes.

38 The Egyptians rejoiced at their departure ;
for the dread of them had fallen upon them.

39 He spread out a cloud for a covering *to them* ;
and a fire to enlighten them by night !

40 At their request, he brought quails,
and satisfied them with celestial bread !

41 He opened the rock, and waters issued forth ;
in streams they flowed through the desert !

42 For he remembered his sacred promise,
which he had made to his servant Abraham :

43 and with joy he brought out his people ;
with triumph his chosen ones.

44 He gave to them the lands of nations,
and the labours of *other* people they inherited :

x 45 on condition, that they would keep his statutes,
and would observe his laws.—

PRAISE-JEHOVAH !

NOTES.

Ver. 18. That Joseph was put in chains, there is no word in *Genesis* : so this must be a mere traditionary tale. Perhaps the Midianite merchants had bound him, in his way to Egypt. The metaphor of the *iron piercing his soul* I have retained, as it is readily understood. So

Simeon to Mary, in Luke 2. 35. "Through thy soul, also, a sword shall pass."—Ver. 28. A negative particle in this verse has given much trouble to interpreters. It seems not to have been read by Sep. or Syr. yet it is found in the Latin Vulg. made from Sep. and in all the other versions, except Syr. and Arab. which latter is a copy from Sep.—It would be tedious to detail here all the expedients that have been thought of by modern critics to remove the difficulty. Our various English translations, before Green, may be seen in Crutwell's edition of Bp. Wilson's Bible. I think that the text is not to be disturbed; but that one word is to be differently pointed: This gives the congruous version, which I have made of the text. See C. R.—Ver. 40. *celestial bread*. See the note on psalm 78. 24.

PSALM CVI.—al. CV.

The subject of this psalm is similar to that of the former; and it was probably composed on the same occasion. It has no title, but

PRAISE-JEHOVAH!

I

GIVE thanks to JEHOVAH; for good is he:
for his kindness endureth for ever.

Who can express the exploits of JEHOVAH?
who can display all his praise-worthy deeds?

2

Happy are they, who keep to justice;
and, at all times, practise righteousness.

3

Remember me, JEHOVAH! when thou favourest
thy people:

4

visit me with thy saving power;
that I may see the prosperity of thine elect;
be joyful in the joy of thy people;
and congratulate with thine heritage.

5

Like our fathers, we have sinned;
have done iniquitous and wicked deeds.

6

Our fathers, in Egypt, considered not thy wonders;

7

- but, unmindful of thy numerous benefits,
rebelled, while marching toward the Red-sea !
- 8 Yet he saved them for his own name's sake,
that he might display his mighty power.
- 9 He rebuked the Red-sea, and it was dried up ;
and through the deeps he led them, as through a
desert !
- 10 From the hands of their haters he saved them,
and rescued them from the hands of their enemies.
- 11 The waters so covered their enemies
that not one of them was left *alive*.
- 12 Then they believed his words, and sang his praise ;
- 13 but his works they suddenly forgot ;
and waited not, patiently,
x for *the accomplishment* of his design.
- 14 For, giving way to their lusts in the Desert,
they provoked GOD, in the Wilderness.
- 15 So he granted them their request ;
but, *at the same time*, sent a plague among them.
- 16 In the camp they were jealous of Moses,
and of Aaron, the hallowed of JEHOVAH.
- 17 The gaping earth swallowed up Dathan ;
and overwhelmed the associates of Abiram !
- 18 among their associates a fire was kindled,
the flames burned up the impious !
- 19 At Horeb, they made a *golden* calf,
and worshipped a molten idol :
- 20 and thus changed *the God* of their glory
into the likeness of a grafs-eating bull !
- 21 They forgot the God, who had saved them ;
who had done such great things in Egypt ;

such miracles in the land of Ham ; 22

such prodigies at the Red-sea !

He therefore thought of destroying them, 23

if his chosen servant Moses

had not stood before him in the breach,

to avert his wrath from destruction.

Even the desirable land they despised ! 24

his word they believed not !

but murmured in their tents, 25

and would not listen to the voice of JEHOVAH !

So he raised his hand against them, 26

to make them fall in the Wilderness :

to make their seed fall among the gentiles, 27

and disperse them in different regions.

They wore the badges of Baal-pheor, 28

and sacrificed to lifeless idols :

and so provoked him by their practices, 29

that a pestilence broke out among them.

But Phinehas stood up, and avenged *the crime* : 30

and thus the pestilence was restrained :

and this, to him, was accounted for righteousness, 31

through all future generations.

They also provoked him at the waters of Meriba ; 32

where Moses suffered on their account :

for they had so rankled his soul, 33

that he spoke inconsiderately with his lips !

They extirpated not those nations, 34

accordingly as JEHOVAH had commanded them :

but mingled among the heathens, 35

and learned their *evil* practices.

They even worshipped their doleful idols : 36

and thus they became to them a snare.

37 Their sons and daughters they sacrificed to demons,

38 and *to those* shed the blood of the innocent—
the blood of their own sons and daughters—
whom they sacrificed to the gods of Chanaan !
Thus the land was contaminated with blood :

39 they polluted themselves by their misdeeds ;
✓ and idolatrized their own delusions.

40 Therefore, was the wrath of JEHOVAH
enkindled against his own people :
his own heritage he abominated !

41 He delivered them into the hands of the heathens,
and they who hated them ruled over them !

42 oppressed they were by their enemies,
and under their hands were they humbled !

43 Many, many times he rescued them :
still they deliberately provoked him !
and again were they humbled, for their iniquity.

44 Yet, when he heard their cries,
he regarded their affliction ;

45 remembered the covenant he had made with them,
and relented according to his infinite bounty.

46 He hath also made them objects of compassion,
in the sight of all those who had captived them.

47 Save us, JEHOVAH ! our GOD !
and gather us from among the heathens,
to give thanks to thine holy name,
and to glory in praising thee.

48 Blessed be JEHOVAH, the GOD of Israel,
from eternity to eternity !

and let all the people say : " Amen ! "

Praise JEHOVAH !

NOTES.

Ver. 7. *While marching toward the Red-sea.* The present text has " at the sea, *even* at the Red sea," as our translators render : but a word has been badly divided into two in the Hebrew ; and the true reading is preserved in Sep. See C. R.—Ver. 26. *So he raised his band.* This may have been, *he swore* : and in that sense it is generally taken by interpreters. I think it means here, as in some other places : *be set himself against them.*

PSALM CVII.

This psalm, which is the first of the fifth division, appears to have been composed soon after the return from the Babylonish captivity.

GIVE thanks to JEHOVAH ; for good is HE : 1
for his bounty endureth for ever !

So should say, the redeemed by JEHOVAH ; 2
whom he hath redeemed from their oppressors,
and gathered out of the various countries ; 3
from the east, the west, the north and the south.

They were wandering in solitary deserts : 4
they could find no city to dwell in.

From hunger and thirst, their souls fainted in them. 5
But, in their distress, they invoked JEHOVAH : 6
and from their distresses he delivered them.

By a direct path he conducted them, 7
until they came to an habitable city :

Let them, then, praise JEHOVAH, for his goodness, 8
and his wonderful deeds to mankind :

since the thirsty soul he hath fully satisfied ; 9
and the hungry soul he hath filled with plenty :

- 10 those who sat in darkness, and in the shade of death,
bound fast in the irons of affliction.
- 11 Because they had disobeyed the commands of
GOD,
and contemned the counsel of the Most-High,
12 he humbled their hearts with hardship;
they fell down, and there was none to help up!
- 13 But, in their distress they invoked JEHOVAH;
and from their distresses he delivered them:
14 brought them out of darkness and the shade of death,
and their bands he broke asunder.
- 15 Let them praise JEHOVAH, for his goodness;
for his wonderful deeds to mankind!
- 16 For the gates of brass he hath broken,
and the bars of iron he hath cut asunder.
- 17 Fools, because of their transgressions,
and because of their iniquities, were afflicted:
18 all sorts of food their souls abhorred;
and they were touching on the gates of death!
- 19 But, in their distress, they invoked JEHOVAH;
and from their distresses he delivered them.
- 20 He sent his word—and healed them:
and rescued them from their destruction.
- 21 Let them praise JEHOVAH, for his goodness;
for his wonderful deeds to mankind:
- 22 let them sacrifice sacrifices of thanksgiving,
and with joy rehearse his doings.
- 23 Those, who traverse the sea in ships,
who negotiate on the mighty waters—
- 24 Those see the works of JEHOVAH;
and his wonders on the great deep!

He biddeth—and the tempest ariseth,	25
and fwelleth high its billows !	
they mount up to the heavens !	26
they sink down into the deep !	
The souls of the mariners	
are melted with misery ;	
they reel and stagger, like one drunk :	27
and all their skill faileth them.	
But in their distress they invoke JEHOVAH ;	28
and from their distresses he delivereth them.	
The storm he turneth into a calm :	29
and the waves are hushed into silence !	
At their stillness, the mariners rejoice :	30
for he bringeth them to their wished-for port !	
Let them praise JEHOVAH for his goodness ;	31
for his wonderful deeds to mankind.	
Let them extol him in the national congregation ;	32
and praise him in the assembly of elders.	
He turneth rivers into wildernesses ;	33
and water-springs into dry deserts !	
a fruitful soil into sterility,	34
for the wickedness of its inhabitants !	
<i>Again</i> , he turneth the wilderness into ponds of water ;	35
and the thirsty soil into water-springs :	
which to the famished he giveth for a dwelling-place,	36
where they may rear an habitable city :	
where they may sow fields, and plant vineyards ;	37
which shall yield a fruitful produce :	
for he blesteth, and greatly increaseth them ;	38
and permitteth not their cattle to diminish.	
Others, again, decrease, and are humbled,	39

- through oppression, affliction and sorrow.
- 40 He poureth out contempt on princes,
and maketh them wander in a pathless desert:
- 41 while the destitute he raiseth from affliction,
and augmenteth his family, like a flock!
- 42 The righteous shall see this, and rejoice:
while all iniquity shall be tongue-tied!
- 43 Let him who is wise, attend to these things;
and learn the loving-kindnesses of JEHOVAH!

NOTES.

The beauties of this psalm are many and striking; and need not be pointed out to the least intelligent. Ver. 8, 15, 21, 31, are the burden, or bob, of the song; and correspond with ver. 6, 13, 19, 28. Both may have been *choruses*.—Ver. 23. This transition to ships and the dangers of mariners is admirable. I doubt if all antiquity can produce a better picture.—Ver. 42. *All iniquity*. *Iniquity* is here personified, and denotes the *iniquitous*: but the abstract is more poetical. *Ib. tongue-tied*, lit. *mouth-shut*: which, perhaps, might be not improperly vernaculized.

PSALM CVIII.—al. CVII.

This psalm is composed of parts of two other psalms; namely, psalm 57. 8—12, and psalm 60. 7—14. Venema thinks, not improbably, that it was occasionally compiled in the time of the Machabees: it has for title,

I A PSALM-SONG OF DAVID.

- 2 MINE heart is ready, O GOD! († mine heart is
ready:)
to thee I will sing and psalmodize.
- 3 Awake, my glory! awake, my lyre and harp!
I will awake the early morning!

I will praise thee, JEHOVAH ! among the peoples :	4
I will psalmodize to thee among the nations.	
For magnified is thy bounty, unto the heavens ;	5
thy veracity, unto the ethereal skies.	
Exalt thyself, O GOD ! above the heavens ;	6
manifest thy glory over all the earth :	
That thy beloved may yet be rescued,	7
hear—and by thy right hand save us.	
GOD answereth, in his sanctuary ! joyful am I !	8
I shall yet divide Sichem into lots ;	
and measure out the vale of Suchoth :	
mine shall be Gilead, and mine Manasseh :	9
Ephraim shall be the helmet of mine head :	
Judah shall be my chieftain :	
Moab shall be my washing-pot :	10
at Edom I shall throw my slipper :	
over the Philistines I shall triumph !	
Who will conduct me to that strong city ?	11
who will conduct me to Edom ?	
Wilt thou, O GOD, still reject us ?	12
and not go out with our hosts ?	
Grant thine aid, after our distress :	13
for vain is the assistance of man.	
Through GOD we shall act valiantly :	14
for he will tread down our enemies.	

NOTES.

Ver. 2. † This addition is in Sep. and Syr. and in 5 MSS. and also in p. p. Ps. 57. 8.—For the rest, see the notes on that psalm and on Psalm 60.

PSALM CIX.—al. CVIII.

This psalm is generally ascribed to David; and was, probably, composed by him during the revolt of Absalom. The imprecations seem levelled chiefly at Abithophel. St. Peter, Acts 1. 16. accommodates the words of ver. 8. to the traitor Judas. With respect to the imprecations themselves, I must refer the reader to my Critical Remarks: and only observe here, that the spirit of Judaism was not the spirit of Jesus.

I FOR THE FIRST MUSICIAN: A PSALM OF
DAVID.

O GOD! my glory, be no longer silent:

- 2 For the wicked, and the deceitful,
have opened their mouths against me;
have spoken of me with lying tongues.
- 3 With words of hatred they persecute me,
and war against me without a cause.
- 4 In return for my love,
they are become mine adversaries;
and I am *their* detestation.
- 5 Thus they repay me evil for good,
and hatred for mine affection!
- 6 May he be tried by a wicked judge;
and at his right hand be placed the accuser!
- 7 When he is judged, may he be found guilty:
and may his deprecation only aggravate his crime!
- 8 May his days be few in number,
and may a stranger occupy his charge!
- 9 May his children be fatherless, and his wife a
widow!
- 10 May his sons be vagabonds and beggars;

- and, driven from their homes, seek *their bread* !
 May his creditor seize on all that he hath, 11
 and may a stranger plunder his substance !
 May there be no one to show him compassion ; 12
 no one to pity his orphans !
 May his whole posterity be cut off ; 13
 in the next generation, may his name be blotted out !
 May the iniquities of his forefathers 14
 be remembered by JEHOVAH :
 and may the sin of his mother
 be never blotted out !
 May *their crimes* be continually before JEHOVAH, 15
 and from the earth' may their remembrance be cut off !
 Because himself remembered not to show pity ; 16
 but persecuted the afflicted and destitute,
 and sought the death of the broken-of-heart !
 As he loved malediction, may that be his lot : 17
 as he willed not benediction, be it far from him !
 Be he clothed with malediction, as with a garment : 18
 may it enter, like water, into his bowels ;
 and, like oil, may it penetrate his bones !
 May it stick to him like the robe that covereth him ; 19
 and like the girdle with which he is begirt !—
 May such, from JEHOVAH, be the reward of my foes, 20
 and of them who devise evil against my life !
 But do thou, JEHOVAH, my God ! 21
 take part with me, for thine own name's sake :
 and, out of thy singular bounty, deliver me.
 For I am afflicted and destitute : 22
 and mine heart is wounded within me.
 I am going off like a declining shadow : 23

like a locust I am tossed to and fro !

My knees are feeble from fasting, 24
and my body parched for want of oil.

To my foes I am a subject of reproach : 25
they gaze at me ; they shake their heads !

Help me, JEHOVAH ! my GOD ! 26
save me, for thy mercy's sake :

that it may be known, that this is thine hand ; 27
that thou, JEHOVAH ! hast performed it.

While those men curse, do thou bless : 28
when they oppose, may they be put to shame :
but let thy servant be filled with joy.

May my foes be clothed with ignominy, 29
be wrapt in their shame, as in a mantle !

I will loudly praise JEHOVAH with my mouth ; 30
in the midst of the multitude I will praise him :
because he standeth at the right hand of the destitute, 31
to save him from those who adjudge him to death.

NOTES.

Ver. 6. *May be be tried by a wicked judge.* He alludes to courts of judicature: and wishes that his enemy may have a *severe*, nay *wicked* judge: certainly one of the greatest curses that can befall one.—Ib. *and at his right hand be placed the accuser!* Instead of a friend or advocate to stand by him, let his only attendant be an accuser. What imagery this! But the height of the metaphor is in the next verse: *may his deprecation only aggravate his crime!*—Ver. 13. || *his name.* The present text has *their name*: but above 50 MSS. with Sep. and even some copies of Chald. have, more agreeably to the context, *his name.*—Ver. 23. *like a locust I am tossed to and fro.* It is observed by Shaw and other travellers that the swarms of locusts are easily agitated hither and thither by the shifting wind. Or, perhaps the psalmist alludes to their being driven about from

place to place by fire, noise, and other means employed by the people to disperse those dreadful ravagers.

PSALM CX.

This psalm seems to have been composed by David, or rather, for David, by some courtly bard : after his being fully established on his throne at Jerusalem ; after the suppression of the rebellions of Abshalom and Shebah ; and, most probably, after the imminent danger which he escaped in a war with the Philistines, 2 Sam. 21. 15. when his people conjured him to go no more forth at the head of his armies, " lest the lamp of Israel should be extinguished."—Although the psalm be a very short one, it abounds in difficulties ; some of which are, perhaps, insurmountable, without remoulding the text in an uncommon degree. I have done the best I could to clear the way. As to its general purport and particular applications, I leave all that to commentators : my aim shall be to give as fair and literal a version of my original, as I can. Its title may be rendered either

1 A PSALM OF DAVID ; OR, A PSALM FOR DAVID.

TO my-lord JEHOVAH hath said :

" Sit thou still at my right hand ;
" until I make thy foes thy foot-stool.

2 " JEHOVAH will, *himself*, from Zion

" extend thy sceptral-power :
" Rule thou, *at home*, in the midst of thine ene-
" mies.

3 " Thy people, by these hallowed mountains, " shall ever be thy voluntary bulwark : " From affection they shall hasten to thine aid, " like the *morning* dew of thy youth.

4 " JEHOVAH hath sworn—nor will he repent :

- " thou art a perpetual priest,
 " according to the order of Melchizedeck.
 " JEHOVAH, *standing* on thy right hand, 5
 " will, in the day of his wrath, pierce *those* kings :
 " will execute justice on *those* nations : 6
 " will fill the field with carcasses ;
 " and pierce the chief of the land of Rhaba ;
 " *who*, because watered by a torrent in the way, 7
 " therefore raised high his head."

NOTES.

Ver. 1. *To my-lord.* My-lord whom? David evidently in the literal sense: whatever it be in the mystical.—The courtly bard, in consequence of the people's general wish, attempts to persuade the king not to expose his own person to the dangers of war; and introduces God himself as giving him that counsel. Be thou content to rule at home: I, Jehovah, will fight for thee: and thy people will spontaneously offer themselves for thy defence. This simple hypothesis makes the psalm congruous and consistent; and removes the principal difficulties that seem otherwise insurmountable.—Ver. 3. This has been deemed a most puzzling passage; and a variety of corrections of the text, and consequently of different explications, has been given of it. Without changing any thing in the original, (but one letter, and that supported by manuscript authority,) I have given a clear, and what I take to be the genuine meaning of the psalmist. I am only at a loss how to explain in an intelligible manner the last line: *like the morning dew of thy youth.* I will try, however, to make the reader comprehend the whole verse by a few remarks. In the first place, I suppose that it is Jehovah who speaks to David throughout the psalm; and, with other assurances, tells him, that his own people will always freely offer themselves as a bulwark against all his enemies, while he remains quietly in possession of empire on the holy hills of Jerusalem; the same as mentioned Ps. 87. 1. which corroborates the true reading here. See C. R.—In the next place, let it be supposed that the war which David was now carrying on against the Ammonites, was that war mentioned in 2 Sam. 11. 1. when "David

“ sent Joab and his servants against the enemy, but remained himself “ at Jerusalem :” where he committed those foul acts of adultery and murder recorded in that same chapter. However, God was reconciled to him : and Joab meantime prosecuted the war with his common ability. He had already taken the strongest part of the chief city of the Ammonites, Rhaba ; when, all danger now being over, he begs that David may come in person, and enjoy the victory. See 2 Sam. 19. 26—28. But how is the last line to be understood ; namely, that David’s people, from their affection to hasten to his aid, were *like the dew of his youth* ? I answer : The poet here had the same idea with the author of Proverbs 19. 12. where “ the king’s favour is like dew upon the grass.” The favour and benevolence of David’s people towards him is then fitly compared to a seasonable salutary dew ; and it is called the *dew of his youth*, for two reasons : 1st, because dew has a more speedy and sensible influence on *young* plants of every kind : and 2dly, because the dew of benevolence now promised to him, is equal to that which the same people had testified in the days of his youth ; when, after his victory over the Philistine, they sang : “ Saul hath slain his thousands : but David his ten thousands.” It was this peculiar favour of the people that begot Saul’s jealousy. See 1 Sam. 18. 5, 6. and 22. 14. Also 2 Sam. 3. 17. where Abner confesses that the generality of the people wished David to be their king.—Ver. 7. Here I fairly confess that I am greatly puzzled ; because I can make no tolerable sense of the original without totally deviating from almost every interpretation that has yet been given of it. It is commonly and literally rendered “ He shall drink of the brook in the way : therefore shall he lift up his head.” But who is he who drinks of this brook, and, in consequence of that draught, lifts up his head ? It is David, say some commentators, who, fatigued by the slaughter of his enemies, refreshes himself by a transitory draught from the first brook that comes in his way ; and then prosecutes his journey with new alacrity. No, say the Christian expositors, it is JESUS CHRIST, whose frugal, simple, and painful life may be fitly called *drinking out of a brook* ; which in Scripture language denotes *dolours* and *afflictions* ! To some modern critics neither of these explanations is satisfactory : they think that *Jebouab* is here the antecedent ; and indeed the context would, at first sight, seem so to point. In this hypothesis, then, the *torrent* out of which he, *Jebouab*,

drinks, is a *torrent of hostile blood*. This seems harsh (say their opponents), and degradingly unworthy of God.—Not more harsh or unworthy (it is replied) than what is elsewhere said of the same Jehovah; or rather, what he is made to say of himself: “Mine arrows I will make drunk with blood, and with flesh my sword shall be satiated.” Deut. 32. 42.—They also urge Ps. 58. and Ps. 68. 24. where the righteous is made to “bathe his feet in the blood of the wicked,” and “tinge them with the blood of his enemies.” There appears, however, to be a considerable difference between the two metaphors; and I cannot think the idea of drinking human blood, much less of making God drink it, could enter into the mind of any Israelite; to whom the eating even of the blood of beasts was strictly forbidden. On the other hand, I cannot think that either David or JESUS is the antecedent to the verbs in this comma. I think the nominative to both is the *chief* of the Ammonites, just before mentioned, or in his name, perhaps, the whole inhabitants of Raba; who deeming themselves secure by the river that surrounded their city, both as being a barrier, and a reservoir of water, raised *high their heads*, and despised David’s armies. But Joab having got possession of the *city of waters*, they soon fell victims to the rage of the enemy, who took a signally cruel vengeance on them indeed! See 2 Sam. 12. 31. This is a long note; but I see not how I could have shortened it, without the omission of something necessary for the elucidation of my version.

PSALM CXI.—al. CX.

This and the two following psalms are canticles of praise; having each of them at its head two Hebrew words in one, which we commonly pronounce Hallelujah. But the present and the next psalm have, in the original, a peculiarity of their own. The stanzas are arranged alphabetically, but in a different manner from those of the preceding alphabetic psalms. Each hemistich or half verse begins by a different letter, according to the order of the Hebrew alphabet; only the last two verses contain six letters instead of four. Yet these two verses might just as well have made three; and then the whole of both psalms would be regular.

In both I have placed the letters of the Hebrew alphabet before their corresponding English hemistichs, leaving the verses as they are.

PRAISE JEHOVAH.

1

- א. I will praise JEHOVAH with mine whole heart :
 ב. in the convened assembly of the righteous.
 ג. Great are the works of JEHOVAH ! 2
 ד. exquisite to all who delight in exploring them.
 ה. Glorious and decorous is every work of his : 3
 ו. and his justice is ever consistent.
 ז. Memorable he maketh his wonders : 4
 ח. Gracious and compassionate is JEHOVAH :
 ט. A booty he giveth to those who revere him : 5
 י. of his covenant he is ever mindful.
 יא. His mighty power he showed to his people ; 6
 יב. by giving them the heritage of nations.
 יג. The works of his hands are verity and justice : 7
 יד. infallible are all his precepts :
 טו. for ever firm and permanent : 8
 טז. because made with truth and rectitude.
 טז. When to his people he sent redemption, 9
 יז. his covenant he sanctioned for ever.
 יח. Holy and venerable is his name.
 יט. The sum of wisdom is, to revere JEHOVAH : 10
 כ. all are highly prudent, who act thus :
 כא. their praise shall be perpetual.

PSALM CXII.—al. CXI.

PRAISE JEHOVAH.

1

- א. HAPPY the man, who revereth JEHOVAH :
 ב. and in his precepts placeth his chief delight.

- 2 ג. Powerful, on the earth, shall be his seed :
 ד. for blessed shall be the race of the just.
- 3 ה. Wealth and affluence shall be in his house ;
 ו. and permanent the meed of his righteousness.
- 4 ז. From darkness, light riseth to the righteous,
 ח. to the kind, the compassionate, and the just :
- 5 ט. Lucky shall be the man, who hath pity, and
 ל. lendeth ;
 י. who manageth his affairs with judgment :
- 6 יא. for never shall such a one stagger,
 יב. Everlasting shall be the memory of the just :
- 7 יג. of evil fame he shall not be afraid.
 יד. With a firm heart he trusteth in JEHOVAH :
- 8 טו. his heart being steady, he shall not fear ;
 טז. until he see his enemies *punished* :
- 9 יז. Because he giveth liberally to the poor,
 יח. the meed of his justice shall be permanent :
- 10 יט. his horn shall be honourably exalted :
 כ. The wicked shall see—and be grieved,
 כא. shall gnash with his teeth, and pine away :
 כב. for perishable is the hope of the wicked.

PSALM CXIII.—al. CXII.

1 PRAISE JEHOVAH.

PRAISE—ye servants of JEHOVAH
 praise ye JEHOVAH's name.

- 2 Blessed be the name of JEHOVAH,
 from now—to all eternity !
- 3 From the rising, to the setting sun,
 praised be the name of JEHOVAH !
- 4 High above all nations is JEHOVAH !

higher than the heavens his glory !
 Who is like to JEHOVAH—our GOD ? 5
 who, though dwelling so high,
 yet stoops down, to behold 6
 what passeth in the heavens, and on the earth !
 The poor he raiseth from the dust ; 7
 and from the dunghill exalteth the beggar,
 to seat him among the great ones ; 8
 among the very chiefs of his people !
 The housewife, that was barren, he maketh 9
 a joyful mother of children !

PRAISE JEHOVAH.

NOTE.

Ver. 9. The words *praise Jehovah* at the end of this psalm are in Sep. Syr. Vulg. and Arab. placed at the head of next psalm : where, perhaps, they formerly stood.

PSALM CXIV.—al. CXIII.

WHEN Israel came forth from Egypt ; 1
 the house of Jacob, from a strange-tongued nation :
 Judah became a consecrated people ; 2
 Israel JEHOVAH's domain.
 The sea saw his power, and fled : 3
 the Jordan backward recoiled !
 the mountains skipped, like rams ; 4
 and, like lambs, the smaller hills !
 Why fleddest thou, O sea ! 5
 Jordan ! what made thee recoil ?
 Mountains ! why skipped ye like rams ? 6
 why, like lambs, ye smaller hills ?
 The earth trembled at the presence of JEHOVAH ; 7
 at the presence of the GOD of Jacob ;

- 8 who turned the rock into a copious lake,
and the flint into fountains of water !

NOTES.

Ver. 2. Some modern translators, to get rid of a supposed anomaly in the text, would with one MS. read *Tbou Judab becamest*, &c. But see C. R.—Ver. 7. *The earth trembled*, &c. This is an answer to the preceding queries. The present text, indeed, reads in the imperative *Tremble thou earth*. But all the antients, save Chald. read in the indicative, which the sense requires.

PSALM CXV.—al. CXIV.

This psalm is in 70 MSS. and some printed editions joined to the former : and so almost all the antient versions. But the dissimilarity of style and contents is in favour of the present division. It is with some degree of probability referred to the time of Hezekiah. Comp. 2 K. 18 and 19. with Isa. 36 and 37.

- 1 NOT to us, JEHOVAH ! not to us ;
but to thine own name give glory :
for the sake of thy benignity and truth.
- 2 Why should the heathens have to say :
“ Where, now, is their GOD ? ”
- 3 Our GOD is in the heavens !
where he doth whatsoever he willet.
- 4 But their idols, of silver and gold,
are the works of the hands of men.
- 5 Mouths they have, but speak not !
eyes they have, but see not !
- 6 ears they have, but hear not !
noses they have, but smell not !
- 7 hands they have, but handle not !
feet they have, but walk not !
nor can they utter words with their throats !

Similar to them be those who make them :	8
all such as in them put their trust.	
<i>But</i> let Israel trust in JEHOVAH :	9
HE is their help and their shield.	
Let the house of Aaron trust in JEHOVAH :	10
HE is their help and their shield.	
Let the worshippers of JEHOVAH trust in JEHOVAH :	11
HE is their help and their shield.	
May JEHOVAH be ever mindful of us :	12
may he bless—may he bless the house of Israel :	
may he bless the house of Aaron :	
may he bless his worshippers small and great !	13
May JEHOVAH accumulate blessings	14
upon yourselves and upon your children :	
Blessed be ye by JEHOVAH,	15
who made both the heavens and the earth.	
For himself he made the highest heavens :	16
but gave the earth to the children of man.	
JEHOVAH, the dead praise not :	17
none, descended into the silent grave !	
May we, then, bless JEHOVAH !	18
from henceforth, long hereafter.	

PRAISE JEHOVAH.

NOTES.

Ver. 12. In 20 MSS. and one printed edition, this verse begins a new psalm; but wrongly.—Ver. 17. By comparing this passage with Ps. 6. 6.—30. 10.—88. 11. and Isa. 38. 18, 19. it appears evident, that the Hebrews of those times had no idea of a future state of active sensibility. How much more pleasing and consolatory the doctrine, which they afterwards learned at Babylon; and which our divine master JESUS made the great basis of his gospel!—Ver. 17. *from henceforth, long hereafter.* The words which I render *long hereafter*,

are commonly translated *and for evermore*. But the context here, as often elsewhere, requires a limitation of the Hebrew term; which denotes, like the Latin word *olim*, any length of time, prior or posterior. The psalmist wishes that he may *live long* to praise Jehovah; since that praise must end with death.

PSALM CXVI.—al. CXV.

This psalm may have been composed by Hezekiah, after his recovery from the sickness mentioned in Isa. 38.

- 1 I DEARLY love JEHOVAH;
Who hath heard my supplication.
- 2 Since HE to me hath inclined his ear,
HIM I will invoke, during all my days.
- 3 The snares of death had encompassed me,
enclosed me had the toils of Hades:
distress and anguish I experienced:
- 4 when I *thus* mocked the name of JEHOVAH: *invoked?*
“ JEHOVAH ! preserve my life ! ”
- 5 Gracious and just is JEHOVAH;
and kindly compassionate is our GOD !
- 6 JEHOVAH preserveth the simple:
low, low was I, when he saved me.
- 7 Return, my soul, to thy wonted tranquillity:
for to thee hath JEHOVAH been gracious.
- 8 From death thou hast delivered my soul;
from mine eye thou hast wiped the tear;
and from slipping thou hast kept my foot !
- 9 Hence I yet walk before JEHOVAH:
in the regions of the living.
- 10 In thee I always trusted:
although I thought I was grievously afflicted:
- 11 although I, too rashly, imagined

that every man was a liar !
 What, then, shall I render to JEHOVAH, 12
 for all his favours bestowed on me ?
 The cup of thanksgiving I will bear about, 13
 and the name of JEHOVAH I will invoke.
 My vows to JEHOVAH I will pay, 14
 in the presence of all his people.
 Precious in the eyes of JEHOVAH 15
 is the life of all his worshippers.
 Surely, JEHOVAH ! because I am thy servant, 16
 thy servant and the son of thine hand-maid :
 thou hast *now* loosened my fetters.
 To thee, *then*, I will sacrifice a sacrifice of praise ; 17
 and the name of JEHOVAH I will invoke.
 My vows to JEHOVAH I will pay, 18
 in the presence of all his people :
 in the courts of the house of JEHOVAH : 19
 in the midst of thee, Jerusalem !

PRAISE JEHOVAH.

NOTES.

Ver. 9. *I yet walk before Jehovah, &c.* i. e. I am yet a living man, capable of serving the Lord, and performing the regal functions as usual. The prophet Isaiah had threatened Hezekiah on the part of God with sudden death ; but, in consequence of his pious prayer, he was reprieved for fifteen years. Some, however, render thus : “ I “ will henceforth regulate my life by the law of God.” See C. R.—
 Ver. 10. This verse in Sep. and in the versions made from it, begins a new psalm.—Ver. 11. *I imagined that every man was a liar.* He seems evidently to allude to the promise of recovery made by Isaiah, by applying “ a lump of figs to the sore ;” the effect of which he seems very much to have doubted of. See Isa. 38. 21.—Ver. 13. *The cup of thanksgiving.* lit. *of salvation.* He means the great libation cup that was used in eucharistic sacrifices, and communicated to the guests

by the chief persons present. In a similar sense Paul calls the communion-cup of the New Testament *the cup of benediction*. 1 Cor. 10. 16.

PSALM CXVII.—al. CXVI.

This, too, is a psalm of praise, but a very short one. The occasion of its being composed is uncertain.

- 1 PRAISE JEHOVAH, all ye nations !
celebrate him, all ye peoples !
- 2 because great to us hath been his bounty :
and because everlasting is the veracity of JEHOVAH !

PRAISE JEHOVAH.

PSALM CXVIII.—al. CXVII.

I find no person to whom the subject of this psalm is more applicable than Hezekiah. Others, to the time of the Machabees.

- 1 GIVE thanks to JEHOVAH ; for good is he :
for everlasting is his benevolence !
- 2 Let all Israel repeat :
“ For everlasting is his benevolence ! ”
- 3 Let the house of Aaron repeat :
“ For everlasting is his benevolence ! ”
- 4 Let all his worshippers repeat :
“ For everlasting is his benevolence ! ”
- 5 In my distress I invoked JEHOVAH :
and he largely answered mine expectation.
- 6 JEHOVAH on my side, I will never fear
aught of all that man can do to me.
- 7 JEHOVAH my chief auxiliary,
I shall see the confusion of my foes.
- 8 It is better to rely on JEHOVAH,

than to trust in mankind :
 it is better to rely on JEHOVAH, 9
 than to trust in the great.
 Many nations beset me round : 10
 but through JEHOVAH's aid I repulsed them.
 Again, and again, they beset me round : 11
 but through JEHOVAH's aid I repulsed them.
 * * * * *
 They beset me round like bees ; 12
 they are quenched as the fire of thorns ;
 for through JEHOVAH's aid I repulsed them.
 Thou hast thrust sore at me that I might fall : 13
 but JEHOVAH helped me.
 JEHOVAH is my strength and song, 14
 and is become my salvation.
 The voice of rejoicing and salvation 15
 is in the tabernacles of the righteous :
 the right hand of JEHOVAH doeth valiantly.
 The right hand of JEHOVAH is exalted : 16
 the right hand of JEHOVAH doeth valiantly.
 I shall not die, 17
 but live, and declare the works of JEHOVAH.
 JEHOVAH hath chastened me sore : 18
 but he hath not given me over unto death.
 Open to me the gates of righteousness : 19
 I will go into them : I will praise JEHOVAH :
 This gate of JEHOVAH, 20
 into which the righteous shall enter.

* The last sheets of manuscript which Dr. Geddes sent to the Printer, a few days before his death, extended to the eleventh verse of this psalm. The continuation of the work is printed from an interleaved copy of the Psalms from Wilson's Bible, with many corrections in the handwriting of Dr. Geddes.

- 21 I will praise thee :
for thou hast heard me, and art become my salvation.
- 22 The stone *which* the builders refused
is become the head *stone* of the corner.
- 23 This is JEHOVAH's doing ;
it is marvellous in our eyes.
- 24 This *is* the day *which* JEHOVAH hath made ;
we will rejoice and be glad in it.
- 25 Save now, I beseech thee, O JEHOVAH !
O JEHOVAH, I beseech thee, send now prosperity.
- 26 Blessed *be* he that cometh in the name of JEHOVAH :
we have blessed you out of the house of JEHOVAH.
- 27 GOD *is* JEHOVAH, who hath showed us light :
bind the sacrifice with cords, unto the horns of the altar.
- 28 Thou *art* my GOD, and thee I will praise :
thou art my GOD, thee I will exalt.
- 29 Give thanks unto JEHOVAH, for good *is he* :
for everlasting is his benevolence.

PSALM CXIX.

This is another alphabetic psalm ; but of a different construction from all the preceding ones. Each of the 22 Hebrew letters has eight stanzas or verses under it ; that is, the first eight stanzas begin with an aleph, the 2d eight with a beth, and so on to the end. But that the reader may have a clearer idea of the mechanism of this curious composition, I have placed at the head of each octrain the name of its respective letter, and its Hebrew form at the beginning of every line, stanza, or verse, beginning by that letter. For the rest, the psalm itself is a continual ring on one, or two ideas :—the excellence of the divine laws, and the felicity of those who observe them. The aim of the ingenious bard seems to have been, to try in how many various shapes, and with what copious-

ness of words, he could express those ideas. By Venema and Michaelis it is ascribed to David, before his elevation to the throne. I take it, as well as all the other alphabetic psalms, to be a much more modern composition. See C. R.—

ALEPH.

- N. HAPPY they, who in the path of innocence 1
walk according to JEHOVAH's law.
- N. Happy they who observe his testimonies ; 2
and seek him with *their* whole heart.
- N. For they who walk in his ways, commit no evil. 3
- N. Thou (O JEHOVAH) hast commanded us 4
strictly to observe thy precepts.
- N. O may my paths be directed 5
to the observance of thy statutes.
- N. Then only shall I not be abashed, 6
when I shall respect thy commandments.
- N. Then shall I praise thee with an upright heart, 7
when I shall have learned thy righteous judgments.
- N. If I observe all thy statutes, 8
Thou wilt never forsake me.

BETH.

2. How shall a young man purify his morals ; 9
but by regulating them according to thy word ?
2. With my whole heart I have sought thee : 10
suffer me not to stray from thy commandments.
2. In my heart I have treasured thy words, 11
that I may not sin against thee.
2. Blessed art thou, O JEHOVAH, 12
who hast taught me thy statutes.
2. With my lips I recount all thy decrees. 13
2. In the way of thy testimonies I rejoice, 14
as much as in all riches.

- 15 2. I will meditate in thy precepts,
 and have respect unto thy ways.
16 2. I will delight myself in thy statutes :
 I will not forget thy word.

GHIMEL.

- 17 2. Deal bountifully with thy servant,
 that I may live, and keep thy word.
18 2. Open thou mine eyes,
 that I may behold wondrous things out of thy
 law.
19 2. I *am* a stranger in the earth :
 hide not thy commandments from me.
20 2. My soul breaketh for the longing
 that it hath unto thy judgments at all times.
21 2. Thou hast rebuked the accursed proud,
 who err from thy commandments.
22 2. Remove from me reproach and contempt ;
 since I have kept thy testimonies.
23 2. When chiefs sat and spoke against me,
 thy servant did meditate in thy statutes.
24 2. Thy testimonies also *are* my delight—
 my counsellors.

DALETH.

- 25 7. My soul cleaveth unto the dust :
 revive thou me according to thy word.
26 7. I have declared my ways, and thou heardest
 me :
 teach me thy statutes.
27 7. Make me to understand the way of thy pre-
 cepts :
 so shall I talk of thy wondrous works.

7. My soul melteth for heaviness : 28
 strengthen thou me according unto thy word.
 7. Remove from me the way of lying : 29
 and grant me thy law graciously.
 7. I have chosen the way of truth : 30
 thy judgments have I laid *before me*.
 7. I have stuck unto thy testimonies : 31
 O JEHOVAH, put me not to shame.
 7. I will run the way of thy commandments, 32
 when thou shalt enlarge my heart.

HE.

7. Show me, O JEHOVAH, the way of thy statutes ; 33
 and I shall keep in it *unto* the end.
 7. Give me understanding, and I shall keep thy law ; 34
 yea, I shall observe it with *my* whole heart.
 7. Make me to go in the path of thy command- 35
 ments ;
 for therein do I delight.
 7. Incline my heart unto thy testimonies, 36
 and not to covetousness.
 7. Turn away mine eyes from beholding vanity ; 37
 and quicken thou me in thy way.
 7. Stablish thy word unto thy servant, 38
 who *is devoted* to thy fear.
 7. Turn away my reproach which I fear : 39
 for thy judgments *are* good.
 7. Behold, I have longed after thy precepts : 40
 quicken me in thy righteousness.

VAU.

7. Let thy mercies come also unto me, O JEHOVAH, 41
 even thy salvation, according to thy word.

- 42 ¶ So shall I have wherewith to answer him that
reproacheth me :
for I trust in thy word.
- 43 ¶ And take not the word of truth utterly out of my
mouth ;
for I have hoped in thy judgments.
- 44 ¶ So shall I keep thy law continually,
for ever and ever.
- 45 ¶ And I will walk at liberty :
for I seek thy precepts.
- 46 ¶ I will speak of thy testimonies also before kings,
and will not be ashamed.
- 47 ¶ And I will delight myself in thy commandments,
which I have loved.
- 48 ¶ My hands also will I lift up unto thy command-
ments,
which I have loved ;
and I will meditate in thy statutes.

ZAIN.

- 49 ¶ Remember the promise to thy servant,
upon which thou hast made me rely.
- 50 ¶ This is my comfort in my affliction :
for thy word reviveth me.
- 51 ¶ Though the proud have had me greatly in deri-
sion ;
yet have I not declined from thy law.
- 52 ¶ I remembered thy judgments of old, O JEHO-
VAH ;
and have comforted myself.
- 53 ¶ Horror hath taken hold upon me,
because of the wicked that forsake thy law.

1. Thy statutes have been my songs 54
in the house of my pilgrimage.
1. I have remembered thy name, O JEHOVAH, 55
in the night, and have kept thy law.
1. This I had, because I kept thy precepts. 56

HETH.

17. *Thou art* my portion, O JEHOVAH : 57
I have said that I would keep thy words.
17. I entreated thy favour with *my* whole heart : 58
be merciful unto me according to thy word.
17. I thought on my ways, 59
and turned my feet unto thy testimonies,
17. I made haste, and delayed not, 60
to keep thy commandments.
17. The bands of the wicked have robbed me : 61
but I have not forgotten thy law.
17. At midnight I rise to give thanks unto thee, 62
because of thy righteous judgments.
17. I associate with all thy worshippers, 63
and with those who keep thy commandments.
17. The earth, O JEHOVAH, is full of thy mercy : 64
teach me thy statutes.

TETH.

20. Thou hast dealt well with thy servant, O 65
JEHOVAH,
according unto thy word.
20. Teach me good judgment and knowledge : 66
for I have believed thy commandments.
20. Before I was afflicted, I went astray : 67
but now I keep thy word.

- 68 Thou *art* good, and doest good :
 teach me thy statutes.
- 69 The proud have forged a lie against me :
 but I will keep thy precepts with *my* whole heart.
- 70 Their heart is curdled like milk :
 but I delight in thy law.
- 71 *It is* good for me that I have been afflicted ;
 that I might learn thy statutes.
- 72 Better to me is the law of thy mouth,
 than thousands of gold and silver.

JOD.

- 73 Thy hands have made me and fashioned me :
 give me understanding, that I may learn thy
 commandments.
- 74 They that fear thee will be glad when they see me ;
 because I have hoped in thy word.
- 75 I know, O JEHOVAH, that thy judgments *are* right,
 and *that* thou in faithfulness hast afflicted me.
- 76 Let, I pray thee, thy merciful kindness be for
 my comfort,
 according to thy word unto thy servant.
- 77 Let thy tender mercies come unto me, that I
 may live :
 for thy law *is* my delight.
- 78 Let the proud be ashamed ;
 for they dealt perversely with me without a cause :
 but I will meditate in thy precepts.
- 79 Let those that fear thee turn unto me,
 and those that have known thy testimonies.
- 80 Let my heart be sound in thy statutes ;
 that I be not ashamed.

CHAPH.

2. My soul fainteth for thy salvation: 81
but in thy promise I put my trust.
2. Mine eyes fail for thy word, saying, 82
 When wilt thou comfort me?
2. For I am become like a skin bottle in the smoke; 83
yet do I not forget thy statutes.
2. How many *are* the days of thy servant? 84
 when wilt thou execute judgment on them that
 persecute me?
2. The proud have digged pits for me, 85
 who *are* not after thy law.
2. All thy commandments *are* faithful: 86
 they persecute me wrongfully; help thou me.
2. They had almost consumed me upon earth; 87
 but I forsook not thy precepts.
2. Quicken me after thy loving-kindness; 88
 so shall I keep the testimony of thy mouth.

LAMED.

2. For ever, O JEHOVAH, thy promise 89
 is settled in the heavens.
2. Thy fidelity *is* unto all generations: 90
 thou hast established the earth, and it abideth.
2. They continue this day according to thine ordi- 91
 nances;
 for all *are* thy servants.
2. Unless thy law *had been* my delights, 92
 I should then have perished in mine affliction.
2. I will never forget thy precepts: 92
 for by them thou revivest me.

- 94 **℣.** I am thine, save me;
for I have sought thy precepts.
- 95 **℣.** The wicked have waited for me to destroy me:
but I will consider thy testimonies.
- 96 **℣.** I have seen an end of all perfection:
but thy commandment is exceeding broad.

MEM.

- 97 **℣.** O how love I thy law!
it is my meditation all the day.
- 98 **℣.** Thou hast made me wiser than any of mine
enemies,
through thy precepts which are ever in my mind.
- 99 **℣.** I have more understanding than all my teachers;
for thy testimonies *are* my meditation.
- 100 **℣.** I understand more than the ancients,
because I keep thy precepts.
- 101 **℣.** I have refrained my feet from every evil way,
that I might keep thy word.
- 102 **℣.** I have not departed from thy judgments:
for thou hast taught me.
- 103 **℣.** How sweet are thy words unto my taste!
yea, sweeter than honey to my mouth.
- 104 **℣.** Through thy precepts I get understanding:
therefore, every false way I detest.

NUN.

- 105 **℣.** Thy word is a lamp unto my feet,
and a light unto my path.
- 106 **℣.** I have sworn, and I will perform *it*,
the observation of thy righteous judgments.
- 107 **℣.** I am afflicted very much:
quicken me, O JEHOVAH, according to thy word.

2. Accept, I beseech (thee, the freewill-offerings of 108
my mouth, O JEHOVAH,
and teach me thy judgments.
2. My soul *is* continually in my hand: 109
yet do I not forget thy law.
2. The wicked have laid a snare for me: 110
yet I erred not from thy precepts.
2. Thy testimonies have I taken as a perpetual 111
heritage:
for they *are* the delight of my heart.
2. I have inclined mine heart to perform thy sta- 112
tutes always,
even unto the end.

SAMBCH.

- D. I hate *vain* thoughts: 113
but thy law do I love.
- D. Thou *art* my shelter and my shield: 114
I hope in thy word.
- D. Depart from me, ye evil-doers: 115
for the precepts of my God I will observe.
- D. Uphold me according unto thy word, that I 116
may live:
and let me not be ashamed of my hope.
- D. Hold thou me up, and I shall be safe: 117
and I will have respect unto thy statutes continually.
- D. Thou treadest down all those who err from thy 118
statutes:
for their deceit *is* falsehood.
- D. The wicked of the earth thou rejectest *like* dross: 119
therefore I love thy testimonies.
- D. My flesh trembleth for fear of thee; 120
and of thy judgments I am afraid.

AIN.

- 121 Y. Judgment and justice I have done:
leave me not to mine oppressors.
- 122 Y. Be surety for thy servant for good:
let not the proud oppress me.
- 123 Y. Mine eyes fail for thy salvation,
and for the word of thy righteousness.
- 124 Y. Deal with thy servant according to thy mercy,
and teach me thy statutes.
- 125 Y. I *am* thy servant: give me understanding,
that I may know thy testimonies.
- 126 Y! *It is time for thee, JEHOVAH, to act:*
for they have made void thy law.
- 127 Y. I love thy commandments above gold;
yea, above fine gold.
- 128 Y. Therefore I esteem all *thy* all-righteous pre-
cepts;
and I hate every false way.

PHE.

- 129 D. Wonderful *are* thy testimonies:
therefore my soul keepeth them.
- 130 D. The entrance of thy words giveth light;
it giveth understanding unto the simple.
- 131 D. I opened my mouth, and panted:
for I longed for thy commandments.
- 132 D. Look thou upon me, and be merciful unto me,
as thou usest to do unto those that love thy
name.
- 133 D. Regulate my steps according to thy word:
and let no iniquity have dominion over me.

- D. Deliver me from the oppression of man: 134
 so will I keep thy precepts.
- D. Make thy face to shine upon thy servant; 135
 and teach me thy statutes.
- D. Rivers of waters run down mine eyes, 136
 because thy law is not observed.

TSADE.

- Σ. Righteous *art* thou, O JEHOVAH, 137
 and just *are* thy judgments.
- Σ. Thy testimonies *that* thou hast commanded 138
are righteous and very faithful.
- Σ. My zeal hath consumed me, 139
 because mine enemies have forgotten thy words.
- Σ. Thy word *is* very pure: 140
 therefore thy servant loveth it.
- Σ. I *am* small and despised: 141
yet do not I forget thy precepts.
- Σ. Thy justice *is* eternal justice, 142
 and thy law *is* truth itself.
- Σ. Trouble and anguish have taken hold on me: 143
yet thy commandments *are* my delights.
- Σ. Eternal is the justice of thy testimonies: 144
 give me understanding, that I may live.

KOPH.

- ϑ. I cry with *my* whole heart; 145
 hear me, O JEHOVAH: I will keep thy statutes.
- ϑ. I cry unto thee; 146
 save me, and I will keep thy testimonies.
- ϑ. I prevent the dawning of the morning, and cry: 147
 I hope in thy word.

- 148 ק. Mine eyes prevent the *night* watches,
that I may meditate in thy word.
- 149 ק. Hear my voice according unto thy loving-kind-
ness:
O JEHOVAH, quicken me according to thy jus-
tice.
- 150 ק. They are near who follow mischief:
but far from thy law.
- 151 ק. Thou, JEHOVAH, to me *art* nigh;
and *all* thy commandments *are* truth.
- 152 ק. Concerning thy testimonies,
I have known of old that thou hast founded
them for ever.

RESH.

- 153 ק. Consider mine affliction, and deliver me:
for I do not forget thy law.
- 154 ק. Plead my cause, and deliver me:
quicken me according to thy word.
- 155 ק. Salvation *is* far from the wicked:
for they seek not thy statutes.
- 156 ק. Great *are* thy tender mercies, O JEHOVAH:
revive me according to thy justice.
- 157 ק. Though many *are* my persecutors and enemies;
yet decline I not from thy testimonies.
- 158 ק. I beheld the transgressors, and was grieved;
because they kept not thy word.
- 159 ק. Consider how I love thy precepts:
quicken me, O JEHOVAH, according to thy
loving-kindness.
- 160 ק. Faithful was thy word *from* the beginning:
and every one of thy righteous judgments *en-
dureth* for ever.

SHIN.

- W. Chiefs have persecuted me without a cause: 161
 yet my heart standeth in awe of thy word.
 W. I rejoice at thy word, 162
 as one that findeth great spoil.
 W. Lying I hate and abhor: 163
 but thy law do love.
 W. Seven times a day do I praise thee, 164
 because of thy righteous judgments.
 W. Great peace have they who love thy law: 165
 and nothing shall offend them.
 W. JEHOVAH, I have hoped for thy salvation, 166
 and done thy commandments.
 W. My soul hath kept thy testimonies; 167
 and I love them exceedingly.
 W. I have kept thy precepts and thy testimonies: 168
 for all my ways *are* before thee.

THAU.

- T. Let my cry approach thee, O JEHOVAH: 169
 give me understanding according to thy word.
 T. Let my supplication come before thee: 170
 deliver me according to thy word.
 T. My lips shall utter praise, 171
 when thou hast taught me thy statutes.
 T. My tongue shall speak of thy word: 172
 for all thy commandments *are* righteousness.
 T. Let thine hand help me; 173
 for I have chosen thy precepts.
 T. I have longed for thy salvation, O JEHOVAH; 174
 and thy law *is* my delight.
 T. Let my soul live, and it shall praise thee: 175
 and let thy judgments help me.

- 176 **17.** I am wandering about like a lost sheep:
seek thy servant; since I forget not thy com-
mandments.

S ALM CXX.

1 A SONG OF DEGREES.

- IN my distress I cried unto **JEHOVAH**,
and he heard me,
2 Deliver my soul, O **JEHOVAH**, from lying lips,
and from a deceitful tongue.
3 What shall be given unto thee?
or what shall be done unto thee, thou false tongue?
4 Sharp arrows of the mighty,
with coals of juniper.
5 Woe is me, that I sojourn in **Mesech**,
that I dwell in the tents of **Kedar**!
6 My soul hath long dwelt with him
that hateth peace.
7 I *am* for peace;
but when I speak, they *are* for war.

PSALM CXXI.

1 A SONG OF DEGREES.

- I **WILL** lift up mine eyes unto the hills,
from whence cometh my help.
2 My help *cometh* from **JEHOVAH**,
who made heaven and earth.
3 He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.
4 Behold, he that keepeth **Israel**
shall neither slumber nor sleep.
5 **JEHOVAH** is thy keeper:
JEHOVAH is thy shade upon thy right hand.

The sun shall not smite thee by day, 6
 nor the moon by night.
 JEHOVAH shall preserve thee from all evil : 7
 he shall preserve thy soul.
 JEHOVAH shall preserve thy going out and thy com- 8
 ing in,
 from this time forth, and even for evermore.

PSALM CXXII.

A SONG OF DEGREES OF DAVID. 1

I WAS glad when they said unto me,
 Let us go into the house of JEHOVAH.
 Our feet shall stand within thy gates, 2
 O Jerusalem.
 Jerusalem is builded as a city that is compact together : 3
 whither the tribes go up, the tribes of JEHOVAH—
 there is the testimony of Israel— 4
 to give thanks unto the name of JEHOVAH.
 For there are set thrones of judgment, 5
 the thrones of the house of David.
 Pray for the peace of Jerusalem : 6
 they shall prosper that love thee.
 Peace be within thy walls, 7
 and prosperity within thy palaces.
 For my brethren and companions' sakes, 8
 I will now say, Peace be within thee.
 Because of the house of JEHOVAH our GOD, 9
 I will seek thy good.

PSALM CXXIII.

A SONG OF DEGREES.

UNTO thee lift I up mine eyes, 1
 O thou that dwellest in the heavens:

- 2 Behold, as the eyes of servants *look* unto the hand
of their masters,
and as the eyes of a maiden unto the hand of her
mistress;
so our eyes wait upon JEHOVAH our GOD,
until that he have mercy upon us.
- 3 Have mercy upon us, O JEHOVAH, have mercy
upon us:
for we are exceedingly filled with contempt.
- 4 Our soul is exceedingly filled
with the scorning of those that are at ease,
and with the contempt of the proud.

PSALM CXXIV.

- 1 A SONG OF DEGREES OF DAVID. :

- IF it had not been* JEHOVAH who was on our side,
now may Israel say;
- 2 *If it had not been* JEHOVAH who was on our side,
when men rose up against us :
- 3 Then they had swallowed us up quick,
when their wrath was kindled against us :
- 4 Then the waters had overwhelmed us,
the stream had gone over our soul :
- 5 Then the proud waters had gone over our soul.
- 6 Blessed *be* JEHOVAH,
who hath not given us *as* a prey to their teeth.
- 7 Our soul is escaped as a bird
out of the snare of the fowlers :
the snare is broken, and we are escaped.
- 8 Our help *is* in the name of JEHOVAH,
who made heaven and earth.

PSALM CXXV.

A SONG OF DEGREES.

THEY that trust in JEHOVAH *shall be* as mount Sion, 1
which cannot be removed, *but* abideth for ever.

As the mountains *are* round about Jerusalem, 2
 so JEHOVAH is round about his people,
 from henceforth even for ever.

For the rod of the wicked shall not rest 3
 upon the lot of the righteous ;

lest the righteous put forth their hands unto iniquity.
 Do good, O JEHOVAH, unto *those that be* good, 4
 and to *them that are* upright in their hearts.

As for such as turn aside unto their crooked ways, 5
 JEHOVAH shall lead them forth with the workers of iniquity ;

but prosperity *shall be* to Israel.

PSALM CXXVI.

A SONG OF DEGREES.

WHEN JEHOVAH turned again the captivity of Sion, 1
 we were like them that dream.

Then was our mouth filled with laughter, 2
 and our tongue with singing :

then said they among the heathen,
 JEHOVAH hath done great things for them.

JEHOVAH hath done great things for us ; 3
whereof we are glad.

Turn again our captivity, O JEHOVAH, 4
 as the streams in the south,

They that sow in tears 5
 shall reap in joy.

- 6 He that goeth forth and weepeth,
bearing precious seed,
shall doubtless come again with rejoicing,
bringing his sheaves.

PSALM CXXVII.

A SONG OF DEGREES FOR SOLOMON.

- 1 EXCEPT JEHOVAH build the house,
they labour in vain that build it :
except JEHOVAH keep the city,
the watchman waketh *but* in vain.
- 2 *It is vain* for you to rise up early,
to sit up late,
to eat the bread of sorrows :
for so he giveth his beloved sleep.
- 3 Lo, children *are* an heritage of JEHOVAH :
and the fruit of the womb *is* his reward.
- 4 As arrows *are* in the hand of a mighty man ;
so *are* children of the youth.
- 5 Happy *is* the man that hath his quiver full of them :
they shall not be ashamed,
but they shall speak with the enemies in the gate.

PSALM CXXVIII.

A SONG OF DEGREES.

- 1 BLESSED *is* every one that seareth JEHOVAH :
that walketh in his ways.
- 2 For thou shalt eat the labour of thine hands :
happy *shalt* thou *be*,
and it shall be well with thee.

R

Thy wife *shall be* as a fruitful vine 3
 by the sides of thine house :
 thy children like olive-plants
 round about thy table.
 Behold, that thus shall the man be blessed 4
 that feareth JEHOVAH.
 JEHOVAH shall bless thee out of Sion : 5
 and thou shalt see the good of Jerusalem
 all the days of thy life.
 Yea, thou shalt see thy children's children, 6
 and peace upon Israel.

PSALM CXXIX.

A SONG OF DEGREES.

MANY a time have they afflicted me from my youth, 1
 may Israel now say :
 Many a time have they afflicted me from my youth : 2
 yet they have not prevailed against me.
 The plowers plowed upon my back : 3
 they made long their furrows.
 JEHOVAH is righteous : 4
 he hath cut asunder the cords of the wicked.
 Let them all be confounded and turned back, 5
 that hate Sion.
 Let them be as the grass *upon* the house-tops, 6
 which withereth afore it groweth up :
 wherewith the mower filleth not his hand ; 7
 nor he that bindeth sheaves his bosom.
 Neither do they which go by say, 8
 The blessing of JEHOVAH *be* upon you :
 we bless you in the name of JEHOVAH.

PSALM CXXX.

A SONG OF DEGREES.

- 1 OUT of the depths have I cried unto thee,
O JEHOVAH !
- 2 JEHOVAH, hear my voice :
let thine ears be attentive to the voice of my sup-
plications.
- 3 If thou, JEHOVAH, shouldest mark iniquities,
O JEHOVAH, who shall stand ?
- 4 But *there is* forgiveness with thee,
that thou mayest be feared.
- 5 I wait for JEHOVAH,
my soul doth wait,
and in his word do I hope.
- 6 My soul *waiteth* for JEHOVAH
more than they that watch for the morning :
I say, more than they that watch for the morning.
- 7 Let Israel hope in JEHOVAH :
for with JEHOVAH *there is* mercy,
and with him *is* plenteous redemption.
- 8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

A SONG OF DEGREES OF DAVID.

- 1 JEHOVAH, my heart is not haughty,
nor mine eyes lofty :
neither do I exercise myself in great matters,
or in things too high for me.
- 2 Surely I have behaved and quieted myself,

as a child that is weaned of his mother :
my soul *is* even as a weaned child.

Let Israel hope in JEHOVAH 3
from henceforth and for ever.

PSALM CXXXII.

A SONG OF DEGREES.

JEHOVAH, remember David, *and* all his afflictions : 1
How he swore unto JEHOVAH, 2
and vowed unto the mighty *God* of Jacob ;
Surely I will not come into the tabernacle of my house, 3
nor go up into my bed ;
I will not give sleep to mine eyes, 4
or slumber to mine eye-lids,
until I find out a place for JEHOVAH, 5
an habitation for the mighty *God* of Jacob.
Lo, we heard of it at Ephratah : 6
we found it in the fields of the wood.
We will go into his tabernacles : 7
we will worship at his footstool.
Arise, O JEHOVAH, into thy rest ; 8
thou, and the ark of thy strength.
Let thy priests be clothed with righteousness ; 9
and let thy saints shout for joy.
For thy seryant David's sake, 10
turn not away the face of thine Anointed.
JEHOVAH hath sworn *in* truth unto David ; 11
he will not turn from it :
Of the fruit of thy body will I set upon thy throne.
If thy children will keep my covenant 12
and my testimony that I shall teach them,
their children shall also sit upon thy throne for evermore.

- 13 For JEHOVAH hath chosen Sion ;
he hath desired *it* for his habitation.
- 14 This *is* my rest for ever :
here will I dwell ;
for I have desired it.
- 15 I will abundantly bless her provision :
I will satisfy her poor with bread.
- 16 I will also clothe her priests with salvation :
and her saints shall shout aloud for joy.
- 17 There will I make the horn of David to bud :
I have ordained a lamp for mine Anointed.
- 18 His enemies will I clothe with shame :
but upon himself shall his crown flourish.

PSALM CXXXIII.

A SONG OF DEGREES OF DAVID.

- 1 BEHOLD, how good and how pleasant *it is*
for brethren to dwell together in unity !
- 2 *It is* like the precious ointment upon the head,
that ran down upon the beard,
even Aaron's beard :
that went down to the skirts of his garments ;
- 3 As the dew of Hermon,
and as the dew that descended upon the mountains
of Sion :
for there JEHOVAH commanded the blessing,
even life for evermore.

PSALM CXXXIV.

A SONG OF DEGREES.

- 1 BEHOLD, bless ye JEHOVAH,
all *ye* servants of JEHOVAH,
which by night stand in the house of JEHOVAH.

Lift up your hands *in* the sanctuary, 2
 and bless JEHOVAH.
 JEHOVAH, that made heaven and earth, 3
 bless thee out of Sion.

PSALM CXXXV.

PRAISE ye JEHOVAH. 1
 Praise ye the name of JEHOVAH :
 praise *him*, O ye servants of JEHOVAH.
 Ye that stand in the house of JEHOVAH, 2
 in the courts of the house of our God,
 Praise ye JEHOVAH ; 3
 for JEHOVAH *is* good :
 sing praises unto his name ;
 for *it is* pleasant.
 For JEHOVAH hath chosen Jacob unto himself, 4
and Israel for his peculiar treasure.
 For I know that JEHOVAH *is* great, 5
and that our JEHOVAH *is* above all gods.
 Whatsoever JEHOVAH pleased, 6
that did he *in* heaven and in earth,
 in the seas, and all deep places.
 He causeth the vapours to ascend 7
 from the ends of the earth ;
 he maketh lightnings for the rain ;
 he bringeth the wind out of his treasures.
 Who smote the first-born of Egypt, 8
 both of man and beast.
Who sent tokens and wonders into the midst of thee, 9
 O Egypt,
 upon Pharoah and upon all his servants.
 Who smote great nations, 10

- and slew mighty kings ;
11 Sihon king of the Amorites,
and Og king of Bashan,
and all the kingdoms of Canaan :
12 And gave their land *for* an heritage,
an heritage to the Israelites, his own people.
13 Thy fame, O JEHOVAH, is eternal !
and thy memorial, O JEHOVAH, throughout all
generations.
14 For JEHOVAH will judge his people,
and he will repent himself concerning his servants.
15 The idols of the heathen *are* silver and gold,
the work of men's hands.
16 They have mouths, but they speak not ;
eyes have they, but they see not :
17 They have ears, but they hear not ;
neither is there *any* breath in their mouths.
18 They that make them are like unto them.
so is every one that trusteth in them.
19 Bless JEHOVAH, O house of Israel :
bless JEHOVAH, O house of Aaron :
20 Bless JEHOVAH, O house of Levi :
ye that fear JEHOVAH, bless JEHOVAH,
21 Blessed be JEHOVAH out of Sion,
which dwelleth at Jerusalem,
Praise ye JEHOVAH.

PSALM CXXXVI.

- 1 O GIVE thanks unto JEHOVAH, *for he is good :*
for his mercy *endureth* for ever.
2 O give thanks unto the GOD of gods :
for his mercy *endureth* for ever.

O give thanks to the LORD of lords :	3
for his mercy <i>endureth</i> for ever.	
To him who alone doeth great wonders :	4
for his mercy <i>endureth</i> for ever.	
To him that by wisdom made the heavens :	5
for his mercy <i>endureth</i> for ever.	
To him that stretched out the earth above the waters :	6
for his mercy <i>endureth</i> for ever.	
To him that made great lights :	7
for his mercy <i>endureth</i> for ever.	
The sun to rule by day :	8
for his mercy <i>endureth</i> for ever :	
The moon and stars to rule by night :	9
for his mercy <i>endureth</i> for ever :	
To him that smote Egypt in their first-born :	10
for his mercy <i>endureth</i> for ever :	
And brought out Israel from among them :	11
for his mercy <i>endureth</i> for ever :	
With a strong hand, and with a stretched-out arm :	12
for his mercy <i>endureth</i> for ever.	
To him which divided the Red Sea into parts :	13
for his mercy <i>endureth</i> for ever :	
And made Israel to pass through the midst of it :	14
for his mercy <i>endureth</i> for ever :	
But overthrew Pharoah and his host in the Red Sea :	15
for his mercy <i>endureth</i> for ever.	
To him which led his people through the wilderness :	16
for his mercy <i>endureth</i> for ever.	
To him which smote great kings :	17
for his mercy <i>endureth</i> for ever :	
And slew famous kings :	18
for his mercy <i>endureth</i> for ever :	

- 19 Sihon king of the Amorites :
for his mercy *endureth* for ever :
20 And Og the king of Bashan :
for his mercy *endureth* for ever :
21 And gave their land for an heritage :
for his mercy *endureth* for ever :
22 *Even* an heritage unto Israel his servant :
for his mercy *endureth* for ever.
23 Who remembered us in our low estate :
for his mercy *endureth* for ever :
24 And hath redeemed us from our enemies :
for his mercy *endureth* for ever.
25 Who giveth food to all flesh :
for his mercy *endureth* for ever.
26 O give thanks unto the GOD of heaven :
for his mercy *endureth* for ever.

PSALM CXXXVII.

- 1 BY the rivers of Babylon, there we sat down,
yea, we wept, when we remembered Sion.
2 We hanged our harps upon the willows
in the midst thereof.
3 For there they that carried us away captive
required of us a song ;
and they that wasted us *required of us* mirth,
saying, Sing us *one* of the songs of Sion.
4 How shall we sing JEHOVAH's song in a strange
land ?
5 If I forget thee, O Jerusalem,
let my right hand be forgotten.
6 If I do not remember thee,

let my tongue cleave to my palate ;
 if I prefer not Jerusalem above my chief joy.
 Remember, O JEHOVAH, the children of Edom. 7
 in the day of Jerusalem ;
 who said, Rase, rase it to its very foundation.
 O city Babylon, who art doomed to destruction, 8
 happy he, who rewardeth thee as thou hast served us.
 Happy he that taketh and dasheth
 thy little ones against the stones. 9

PSALM CXXXVIII.

A PSALM OF DAVID.

I WILL praise thee with my whole heart : 1
 before the chiefs will I sing praise unto thee.
 I will worship toward thy holy temple, 2
 and praise thy name for thy loving-kindness
 and for thy truth :
 for thou hast magnified thy word above all thy name.
 In the day, when I cried, thou answeredst me, 3
 and strengthenedst me *with* strength in my soul.
 All the kings of the earth shall praise thee, O JEHO- 4
 VAH,
 when they hear the words of thy mouth.
 Yea, they shall sing in the ways of JEHOVAH : 5
 for great is the glory of JEHOVAH.
 Though JEHOVAH *be* high, 6
 yet hath he respect unto the lowly :
 but the proud he regardeth at a distance.
 Though I walk in the midst of trouble, 7
 thou wilt revive me :
 thou shalt stretch forth thine hand
 against the wrath of mine enemies,

and thy right hand shall save me.

- 8 JEHOVAH will perfect *that which* concerneth me:
thy mercy, O JEHOVAH, *endureth* for ever:
forsake not the works of thine own hands.

PSALM CXXXIX.

TO THE CHIEF MUSICIAN; A PSALM OF DAVID.

- 1 O JEHOVAH, thou hast searched and tried *me*.
2 Thou knowest my down-sitting and mine up-
rising,
thou understandest my thought.
3 Thou compassest my path and my lying down,
and art acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
but, lo, O JEHOVAH, thou knowest it thoroughly.
5 Thou hast beset me behind and before,
and laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me;
it is high, I cannot *attain* unto it.
7 Whither shall I go from thy spirit?
or whither shall I flee from thy presence?
8 Should I mount up into heaven, thou *art* there:
should I make my bed in hell, behold thou *art*
there.
9 *If* I take the wings of the morning,
and dwell in the uttermost parts of the sea;
10 Even there shall thy hand *lead* me,
and thy right hand shall hold me.
11 Should I say, Surely the darkness shall cover me;
even the night shall be light about me:
12 Yea, the darkness hideth not from thee;

but the night shineth as the day :
the darkness and the light *are* both alike *to thee*.
For thou hast possessed my reins : 13
thou hast covered me in my mother's womb.
I will praise thee ; 14
for I am fearfully *and* wonderfully made :
marvellous *are* thy works ;
and *that* my soul knoweth right well.
My substance was not hid from thee, 15
when I was made in secret,
and curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, 16
yet being unperfect ;
and in thy book all *my members* were written,
which in continuance were fashioned,
when they existed not.
How precious also are thy thoughts unto me, O 17
God !
how great is the sum of them !
Could I count them, they are more in number than 18
sand :
when I awake, I am still with thee.
Surely thou wilt slay the wicked, O God : 19
depart from me therefore, ye bloody men.
For they speak against thee wickedly, 20
and thine enemies take *thy name* in vain.
Do not I hate them, O JEHOVAH, that hate thee ? 21
and am not I grieved with those that rise up against
thee ?
I hate them with perfect hatred : 22
I count them mine enemies.
Search me, O God, and know my heart : 23

- try me, and know my thoughts :
24 And see if *there be any* wicked way in me,
and lead me in the way everlasting.

PSALM CXL.

TO THE CHIEF MUSICIAN ; A PSALM OF DAVID.

- 1 DELIVER me, O JEHOVAH, from the malignant man :
preserve me from the man of violence ;
2 Which imagine mischiefs in *their* heart ;
continually are they gathered together *for* war.
3 They have sharpened their tongues like a serpent ;
adders' poison *is* under their lips. Selah.
4 Keep me, O JEHOVAH, from the hands of the wicked ;
preserve me from the violent man ;
who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords ;
they have spread a net by the way-side ;
they have set grins for me. Selah.
6 I said unto JEHOVAH, Thou *art* my GOD :
hear the voice of my supplications, O JEHOVAH.
7 O GOD JEHOVAH, the strength of my salvation,
thou hast covered my head in the day of battle.
8 Grant not, O JEHOVAH, the desires of the wicked ;
further not their wicked device ;
lest they exalt themselves. Selah.
9 *As for* the head of those that compass me about,
let the mischief of their own lips cover them.
10 Let burning coals fall upon them :
let them be cast into the fire ;
into deep pits, that they rise not up again.

Let not an evil speaker be established in the earth: 11
 evil shall hunt the violent man to overthrow *him*.
 I know that JEHOVAH will maintain 12
 the cause of the afflicted, *and* the right of the poor.
 Surely the righteous shall give thanks unto thy name: 13
 the upright shall dwell in thy presence.

PSALM CXLI.

A PSALM OF DAVID.

I INVOKE thee, O JEHOVAH; 1
 hasten to my relief.
 Give ear to my voice,
 when thee I invoke.
 Let my prayer be as incense presented to thee; 2
 the raising up of my hands an evening sacrifice.
 Set a watch, O JEHOVAH, before my mouth; 3
 Keep the door of my lips.
 Let not my heart be inclined to *any* evil thing, 4
 to practise wicked works with men that work
 iniquity:
 and let me not eat of their dainties.
 Let the righteous smite me; 5
it shall be a kindness:
 and let him reprove me;
it shall be an excellent oil,
which shall not break my head:
 for yet my prayer also *shall be* in their calamities.
 When their judges are overthrown in stony places, 6
 they shall hear my words;
 for they are sweet.
 Our bones are scattered at the grave's mouth, 7
 as when one cutteth and cleaveth *wood* upon the earth.

- 8 But mine eyes *are* toward thee, O GOD JEHOVAH:
in thee is my trust;
leave not my soul destitute.
- 9 Keep me from the snare *which* they have laid for
me,
and the grins of the workers of iniquity. *gins?*
- 10 Let the wicked fall into their own nets,
whilst I at the same time escape.

PSALM CXLII.

MASCHIL OF DAVID; A PRAYER WHEN HE WAS IN
THE CAVE.

- 1 I CRIED unto JEHOVAH with my voice;
with my voice unto JEHOVAH did I make my sup-
plication.
- 2 I poured out my complaint before him;
I represented to him my trouble.
- 3 When my spirit was overwhelmed within me,
then thou knewest my path.
In the way wherein I walked
have they privily laid a snare for me.
- 4 I looked on *my* right hand, and beheld,
but *there was* no man that would know me:
refuge failed me; no man cared for my soul.
- 5 I cried unto thee, O JEHOVAH: I said,
“Thou *art* my refuge *and* my portion
in the land of the living.”
- 6 Attend unto my cry;
for I am brought very low:
deliver me from my persecutors;
for they are stronger than I.

Bring my soul out of prison, 7
 that I may praise thy name :
 the righteous shall compass me about ;
 when thou shalt have dealt bountifully with me.

PSALM CXLIII.

A PSALM OF DAVID.

HEAR my prayer, O JEHOVAH ; 1
 give ear to my supplications in thy faithfulness ;
 answer me in thy righteousness.
 But enter not into judgment with thy servant : 2
 for in thy sight shall no man living be justified.
 For the enemy hath persecuted my soul ; 3
 he hath smitten my life down to the ground ;
 he hath made me to dwell in darkness,
 as those that have been long dead.
 Therefore is my spirit overwhelmed within me ; 4
 my heart within me is desolate.
 I remember the days of old ; 5
 I meditate on all thy works ;
 I muse on the work of thy hands.
 I stretch forth my hands unto thee : 6
 my soul *thirsteth* after thee, as a thirsty land. *Selah.*
 Hear me speedily, O JEHOVAH, 7
 my spirit faileth : hide not thy face from me,
 lest I be like unto them that go down into the pit.
 Cause me to hear thy loving-kindness in the 8
 morning ;
 for in thee do I trust :
 cause me to know the way wherein I should walk ;
 for I lift up my soul unto thee.

- 9 Deliver me, O JEHOVAH, from mine enemies :
I flee unto thee to hide me.
- 10 Teach me to do thy will ;
for thou *art* my God :
thy spirit is good ;
lead me into the land of uprightness.
- 11 Quicken me, O JEHOVAH, for thy name's sake :
for thy righteousness' sake bring my soul out of
trouble.
- 12 And in thy mercy cut off mine enemies,
and destroy all them that afflict my soul ;
for I *am* thy servant.

PSALM CXLIV.

A PSALM OF DAVID.

- 1 BLESSED *be* JEHOVAH, my strength,
which traineth my hands to war,
my fingers to fight ;
- 2 My goodness, and my fortress ;
my high tower, and my deliverer ;
my shield, and *he* in whom I trust ;
who subdueth my people under me.
- 3 JEHOVAH, what *is* man, that thou takest know-
ledge of him !
or the son of man, that thou makest account of
him !
- 4 Man is like to vanity :
his days *are* as a shadow that passeth away.
- 5 Bow thy heavens, O JEHOVAH,
and come down :
touch the mountains, and they shall smoke.

- Cast forth lightning, and scatter them : 6
shoot out thine arrows, and destroy them.
Send thine hand from above ; 7
rid me, and deliver me out of great waters,
from the hand of strange children ;
Whose mouth speaketh vanity, 8
and their right hand is a right hand of falsehood.
I will sing a new song unto thee, O God : 9
upon a psaltery *and* an instrument of ten strings
will I sing praises unto thee.
It is he that giveth salvation unto kings : 10
who delivereth David his servant from the hurtful
sword.
Rid me, and deliver me from the hand of strange 11
children,
whose mouth speaketh vanity,
and their right hand is a right hand of falsehood :
That our sons *may be* as plants grown up in their 12
youth ;
that our daughters *may be* as corner-stones,
polished *after* the similitude of a palace :
That our garners *may be* full, 13
affording all manner of store ;
that our sheep may bring forth thousands and ten
thousands in our lanes.
That our oxen *may be* strong to labour ; 14
that there be no breaking in, nor going out ;
that there be no complaining in our streets.
Happy is *that* people, that is in such a case : 15
yea, happy is that people, whose GOD is JEHOVAH.

PSALM CXLV.

DAVID'S PSALM OF PRAISE.

- 1 I WILL extol thee, my God, O king ;
and I will bless thy name for ever and ever.
- 2 Every day will I bless thee ;
and I will praise thy name for ever and ever.
- 3 Great is JEHOVAH, and greatly to be praised ;
and his greatness is unsearchable.
- 4 One generation shall praise thy works to another,
and shall declare thy mighty acts.
- 5 I will speak of the glorious honour of thy majesty,
and of thy wondrous works.
- 6 And *men* shall speak of the might of thy terrible
acts :
and I will declare thy greatness.
- 7 They shall abundantly utter the memory of thy
great goodness,
and shall sing of thy righteousness.
- 8 JEHOVAH is gracious, and full of compassion ;
slow to anger, and of great mercy.
- 9 JEHOVAH is good to all :
and his tender mercies *are* over all his works.
- 10 All thy works shall praise thee, O JEHOVAH ;
and thy saints shall bless thee.
- 11 They shall speak of the glory of thy kingdom,
and talk of thy power ;
- 12 To make known to the sons of men his mighty acts,
and the glorious majesty of his kingdom.
- 13 Thy kingdom is an everlasting kingdom,

and thy dominion *endureth* throughout all generations.

JEHOVAH upholdeth all that fall, 14
and raiseth up all *those that be* bowed down.

The eyes of all wait upon thee ; 15
and thou givest them their meat in due season.

Thou openest thine hand, 16
and satisfiest the desire of every living thing.

JEHOVAH is righteous in all his ways, 17
and holy in all his works.

JEHOVAH is nigh unto all them that call upon him, 18
to all that call upon him in truth.

He will fulfil the desire of them that fear him : 19
he also will hear their cry, and will save them.

JEHOVAH preserveth all them that love him : 20
but all the wicked will he destroy.

My mouth shall speak the praise of JEHOVAH : 21
and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

PRAISE ye JEHOVAH. 1

Praise JEHOVAH, O my soul.

While I live will I praise JEHOVAH : 2

I will sing praises unto my God,
while I have any being.

Put not your trust in princes, *nor* in the son of man, 3
in whom *there is* no help.

His breath goeth forth, he returneth to his earth ; 4
in that very day his thoughts perish.

Happy *is he* that *hath* the God of Jacob for his help, 5
whose hope *is* in JEHOVAH his God :

- 6 Which made heaven and earth,
the sea, and all that therein is :
which keepeth truth for ever :
- 7 Which executeth judgment for the oppressed :
which giveth food to the hungry.
- 8 JEHOVAH looseth the prisoners :
JEHOVAH openeth *the eyes of* the blind :
JEHOVAH raiseth them that are bowed down :
JEHOVAH loveth the righteous :
- 9 JEHOVAH preserveth the strangers ;
he relieveth the fatherless and widow :
but the way of the wicked he turneth upside down.
- 10 JEHOVAH shall reign for ever,
even thy God, O Sion, unto all generations.
Praise ye JEHOVAH.

PSALM CXLVII.

- 1 PRAISE ye JEHOVAH :
for *it is* good to sing praises unto our God ;
for *it is* pleasant ; *and* praise is comely.
- 2 JEHOVAH doth build up Jerusalem :
he gathereth together the outcasts of Israel.
- 3 He healeth the broken in heart,
and bindeth up their wounds.
- 4 He telleth the number of the stars ;
he calleth them all by *their* names.
- 5 Great is our JEHOVAH, and of great power :
his understanding is infinite.
- 6 JEHOVAH lifteth up the meek :
he casteth the wicked down to the ground.
- 7 Sing unto JEHOVAH with thanksgiving ;
sing praise upon the harp unto our God :

Who covereth the heaven with clouds, 8
who prepareth rain for the earth,
who maketh grass to grow upon the mountains.
He giveth to the beast his food, 9
and to the young ravens which cry.
He delighteth not in the strength of the horse : 10
he taketh not pleasure in the legs of a man.
JEHOVAH taketh pleasure in them that fear him, 11
in those that hope in his mercy.
Praise JEHOVAH, O Jerusalem ; 12
praise thy God, O Sion.
For he hath strengthened the bars of thy gates ; 13
he hath blessed thy children within thee.
He maketh peace *in* thy borders, 14
and filleth thee with the finest of the wheat.
He sendeth forth his commandment *upon* earth : 15
his word runneth very swiftly.
He giveth snow like wool : 16
he scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels : 17
who can stand before his cold ?
He sendeth out his word, and melteth them : 18
he causeth his wind to blow,
and the waters flow.
He showeth his word unto Jacob : 19
his statutes and his judgments unto Israel.
He hath not dealed so with any nation : 20
and as for his judgments, they have not known them.
Praise ye JEHOVAH.

PSALM CXLVIII.

- 1 PRAISE ye JEHOVAH.
Praise ye JEHOVAH from the heavens :
praise him in the heights.
- 2 Praise ye him, all his angels :
praise ye him, all his hosts.
- 3 Praise ye him, sun and moon :
praise him, all ye stars of light.
- 4 Praise him, ye heavens of heavens,
and ye waters that *be* above the heavens.
- 5 Let them praise the name of JEHOVAH :
for he commanded, and they were created.
- 6 He hath also stablished them for ever and ever :
he hath made a decree which shall not pass.
- 7 Praise JEHOVAH from the earth,
ye dragons, and all deeps :
- 8 Fire, and hail ; snow, and vapours ;
stormy wind fulfilling his word :
- 9 Mountains, and all hills ;
fruitful trees, and all cedars :
- 10 Beasts, and all cattle ;
creeping things, and flying fowl :
- 11 Kings of the earth, and all people ;
princes, and all judges of the earth :
- 12 Both young men, and maidens ;
old men, and children :
- 13 Let them praise the name of JEHOVAH :
for his name alone is excellent ;
his glory *is* above the earth and heaven.

He also exalteth the horn of his people; 14
 the praise of all his saints ;
even of the children of Israel,
 a people near unto him.
 Praise ye JEHOVAH.

PSALM CXLIX.

PRAISE ye JEHOVAH. 1
 Sing unto JEHOVAH a new song,
and his praise in the congregation of saints.
 Let Israel rejoice in him that made him : 2
 let the children of Sion be joyful in their King.
 Let them praise his name in the dance : 3
 let them sing praises unto him with the timbrel and
 harp.
 For JEHOVAH taketh pleasure in his people : 4
 he will beautify the meek with salvation.
 Let the saints be joyful in glory : 5
 let them sing aloud upon their beds.
 Let the high *praises* of God *be* in their mouth, 6
 and a two-edged sword in their hand ;
 To execute vengeance upon the heathen, 7
and punishments upon the people ;
 To bind their kings with chains, 8
 and their nobles with fetters of iron ;
 To execute upon them the judgment written : 9
 this honour have all his saints.
 Praise ye JEHOVAH.

PSALM CL.

- 1 Praise JEHOVAH !
Praise God in his sanctuary.
Praise him in the extent of his power.
- 2 Praise him for his mighty deeds.
Praise him for his great excellence.
- 3 Praise him with the sound of trumpets.
Praise him with lute and harp.
- 4 Praise him with tabor and flute.
Praise him with *lute* and *organs*.
- 5 Praise him with loud-toned cymbals.
- 6 Let all that breathe praise JEHOVAH.
Praise JEHOVAH.

THE END.

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